Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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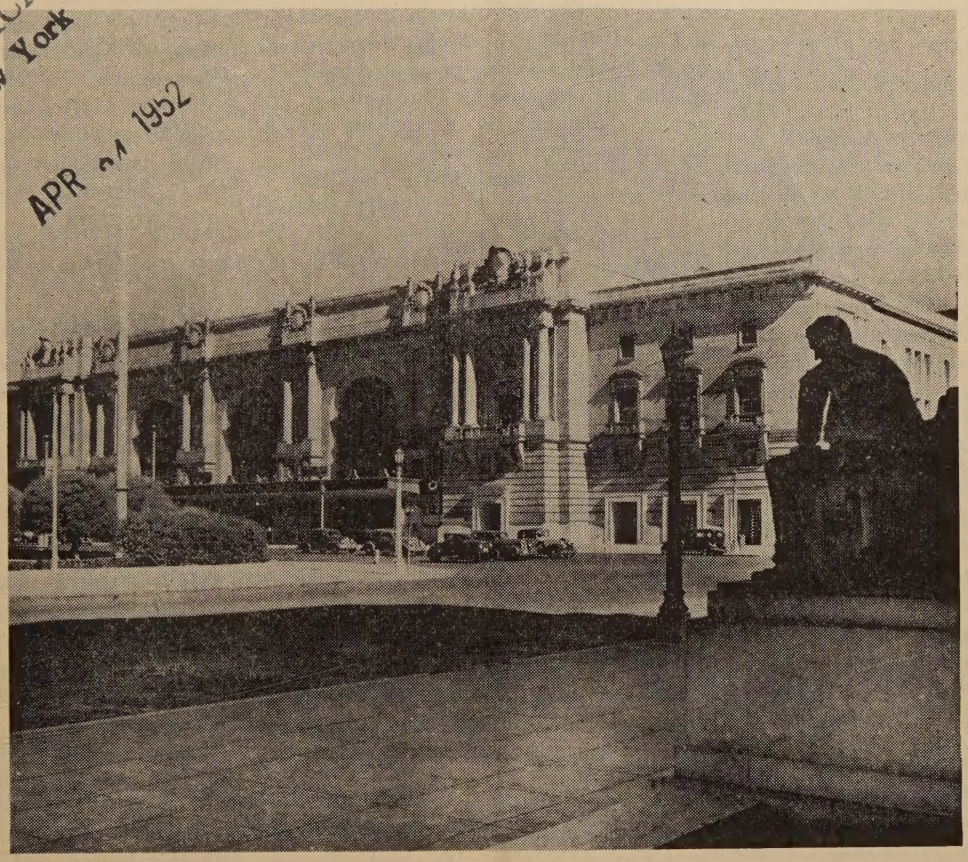

Civic Auditorium, San Francisco, California,
Where Methodism's General Conference Opens Today

April 23, 1952

FROM COVER TO COVER

CIRCUIT RIDERS ET AL are attending the Methodist General Conference, says Ralph L. Roy, local preacher of the Troy Conference and a student at Union Theological Seminary, New York. ..... Page 3

Percy Frank Asher, minister of Oakwood Methodist Church, Elmira Heights, N.Y., urges LET THE PASTOR BE THE PASTOR! ..... Page 4

A plan to RESTORE THE EPISCOPACY is set forth by John B. Olds, minister of the Wade Park Methodist Church, Cleveland, Ohio. ..... Page 9

METHODIST COLONIALISM MUST GO! declares Garland Evans Hopkins, former staff member of The Methodist Board of Missions. .. Page 10

READERS WRITE

Pot And Kettle?

In the article "Christianity Acts Against Communism (Zions Herald, March 26th, page 9) we have an eloquent example of pot calling kettle black, and are shown again "that in too many people there is a wide gap between what they say and what they do in matters of ethics" (quoting your words in an editorial of March 26th).

The author of the article in question says, "It is necessary that the people in communist lands know what is being done" by the Christians in America. I have the feeling that the "captive peoples" know only too well what is being done. If they do not, I should strongly advise against informing them. It would be futile to try to disassociate in the minds of unfriendly peoples the church of Christ from the nation which bears the name of Christian. The teachings of the former will weigh little in comparison with the doings of the latter. Oak Ridge will be far more real to them than the seventh beatitude. Now, if it were possible to show the people behind the "iron curtain" that the Church had been effectual in shaping a peaceful national policy, if a few hundred cases of civil disobedience on the part of Christian leaders could be cited, that would be news worth broadcasting.

The money spent in the attempt to "carry the idea of brotherhood" to Russia would be more wisely invested in a mission to make Christianity truly Christian. The first evidence of that would be a spirit of humility. It is a truism that the only useful criticism is self-criticism. Would a man hope to improve the morals of his own off-spring by pointing out the sins of his neighbor's children? Did Martin Luther start the work of Reformation by nailing his ninety-five theses on the door of the Mosque of Omar? How far would the abolitionists have got toward liberating the American slaves by going out to preach freedom to the Turks?

It is to be hoped that not too many of your readers will be deluded by the misplaced enthusiasm of the Crusade for Freedom. It cannot be said too often, or shouted too loudly, that the only way for Christianity to act against communism is by applying within its own boundaries the precepts of Christ.

(Rev.) David Townsend,
Hull, Mass.

Thanks

You are certainly deserving of our most sincere thanks for your recent editorial drawing attention to our new "Outline for Training Course for Lay Leaders." (Zions Herald, Feb. 20th, page 6.)

It was quite impressive to us to find the number of inquiries which have come in, directly traceable to your editorial. Thank you most sincerely for this expression of interest.

Shelby E. Southard,
Editor, *The Methodist Layman*,
Chicago, Ill.

Why He Takes Zions Herald

Keep your valuable paper coming for three more years. It has been in the family for three generations.

In opposing U.M.T. and U.M.S., I think you are losing sight of the fact that they are a part of the plan. We should also oppose other plans that encroach on the individual, (socialized medicine, huge welfare schemes), thereby leaving no sense of responsibility to the individual.

The next logical step is a state church and a state press. I should hate to see the state take over. I believe it is the duty of a citizen to defend the country in time of need. I believe in the voluntary system. Makes better soldiers. I was all through World War I with the National Guard.

If we oppose one form of statism, we have to oppose all. If we are to have a broad social welfare system, cradle to the grave, we will also have U.M.T. and U.M.S. In other words, the individual is the slave of the sta or the state is the servant of the individu One or the other. We cannot have a mixtu

Clyde H. Norton,
Bradford, Ma

Open Letter

The Honorable James T. Patterson,
House Office Building,
Washington, D. C.
My dear Mr. Patterson,

The Waterbury Ministers Association cently voted to request the Federal Gover ment to extend social security coverage clergymen on a voluntary basis.

I was asked to convey to you, as one our Congressmen, the announcement of th action with the request that you inform as to the best manner in which legislati on this issue could be introduced for co sideration by the Congress.

Also, do you know if the coverage clergymen on a voluntary basis was consi ered when social security was recently e tended by action of the Congress?

With appreciation for your interest an help in this matter, I am

Sincerely yours,

Charles Brainard Hart,
Waterbury, Conn

A Reader Wrote

Thought you might be interested in know ing that Mr. Goodwin's letter, which ap peared in the March 26th, 1952, issue o Zions Herald, entitled "Riverdale Is Suc cessful," was responsible for our buildin fund receiving a check in amount of fiv dollars, as well as the fine letter which i quoted below:

"My dear Mr. Goodwin: You win! I hav been following the letters in Zions Herald concerning the loss of the Riverdale Meth odist Church out on Cape Ann. Your lett in the issue of March 26th was excellent, a have been the others. While a student a Boston University School of Theology, served the East Gloucester Methodist Churc for the period of 1916-18, when I went int the Army as a chaplain. So I am familia with that historic and beautiful section o Cape Ann. And I have preached in th Riverdale Church on various occasions an attended a number of youth rallys there So I enclose a modest check to help a littl in the rebuilding of this historic and mos useful church in the service of that lovel parish. I pray that the funds needed wi shortly be available." Guy C. Tetirick, Tuls Council of Churches, 17 West Tenth St Tulsa 14, Oklahoma.

It is such letters as these that have give the Riverdale Methodists such heart-warm ing encouragement.

Corinne B. Witham,
Gloucester, Mas

Circuit Riders Et Al

RALPH L. ROY

HE GENERAL CONFERENCE of The Methodist Church, opening today, April 23rd, in San Francisco, mises to be a significant barometer of political tematures across the country. For the past several years, re and more Methodists have squirmed uneasily in ir church pews. They have been embarrassed by one l then another public "expose" of alleged radicalism high spiritual places. As the demand has grown to he the denomination in more conservative dress, all s now turn to San Francisco to observe the political y that threatens to develop.

he central focal point, of course, will be the Federa-n. Since Fred Woltman, Stanley High, and the House mmittee have launched their assaults, both conserva-s and liberals have become increasingly aware of the ty-line parroting of MFSA's present leadership. But n this question is not easy to answer. Should the Fed-tion be openly rejected? Should an official board be ablished to supplant it? Should steps be taken to press upon church dignitaries the inadvisability of re-ining loyal to the Federation? What can be done ut MFSA's office rights at the Methodist Building in w York? These are only a few of the difficult pro-ms to be solved.

Many Methodists, however, hope to go beyond the Fed-tion issue. The time has come, they contend, when al American Methodists must purge their denomina-n of all its "subversive elements." The church publi-ions must be scolded for their enlightened attitudes problems of race, war, and economics. The Methodist ith movement must be severely reprimanded for its ceful display of devotion to Christian ideals. All de-rtments of church work must be stripped of sinister luences that express doubt as to the sanctity of free erprise and blatant nationalism. Indeed, the whole so-l creed must be so revamped as not to disturb the ristian conscience.

HE BEST-KNOWN coalition of disgruntled Meth-odists are the Circuit Riders, Inc., with national head-arters in Cincinnati, Ohio. Last October the news-pers gave wide publicity to their organizational meet-in Chicago, when thirty-three Methodists from across country declared their firm intention "to oppose the ialism and communism in our church." The key per-alities of the Circuit Riders find it difficult to agree the specific planks of their program. Some of them, h as the distinguished New York layman, Paul Sturt-nt, show a genuine interest in keeping a cool head and concentrating upon the Federation. Others, however, nt nothing less than a complete coup d'etat, by which ir denomination is robbed of its historic concern for ial ills.

The executive secretary and chief spokesman for the cuit Riders is mild-speaking M. G. Lowman, a pro-sional public relations agent of Cincinnati who devotes half-time to the pursuits of the organization. The group will be represented at General Conference by John Satterfield, president of the Circuit Riders and a Mississippi lawyer. Satterfield started a volunteer committee of Christian laymen after High's blast at the Federation in 1950, but he combined his efforts with the other committees that helped organize the Circuit Riders last fall. These included the Committee for the Preservation of Methodism of Houston, Texas, the Committee of Loyal American Methodists of Manning, South Carolina, and the Protest Committee of Lay Methodists of Baltimore, Maryland.

The initial optimism that led some Circuit Riders to predict a smashing victory this year has abated somewhat, but they are busy placing their organization on solid footing for sustained agitation in the future. The delegates have been deluged with their side of the story. In addition to a small brochure outlining their principles and purposes, the Circuit Riders have sent each delegate a copy of the reprehensible Congressional report of the Federation and their own leaflet on MFSA.

THE CIRCUIT RIDERS have been given vigorous support by Bob Shuler, a California pastor who boasts of 18,000 subscribers to his *Methodist Challenge,* and one of the largest Methodist churches in the country. Shuler's politics are as conservative as his theology, and for many years he has loudly bemoaned the alleged liberal domination of the Methodist Church. Shuler has more dubious connections than we can discuss here. In May, 1950, for example, he said of Gerald L. K. Smith, America's No. 1 clerical racist: "I hope to live to see in the White House a man who has the strength, the power, the virility, the courage, the ability, the Christianity, the conviction, the personality, and the love for country which I believe Gerald L. K. Smith has. . . ." The Anti-Defamation League regularly lists *The Methodist Challenge* as one of the anti-Semitic "poison press."

A second pastor-publisher battling against the "communism-modernism" bogey is Blake Craft, minister of Clayton, Georgia, and editor of *One Methodist Voice.* Unlike Shuler (who has edited his magazine for over twenty years), Craft's publication efforts stem from 1951. He dedicates his four-page monthly to those "who believe in evangelistic Methodism, Americanism, and the peculiar heritages and cherished traditions of the Southland." As might be anticipated, Craft worries greatly over the brotherhood emphasis within Methodism, and he boldly lists "The preservation of the integrity of the races" among his purposes.

A THIRD MILITANT parson of the far right is 74-year-old Rembert Gilman Smith of Houston, Texas. Smith is not a newcomer to the ranks of the Methodist vigilantes. In 1936 he carried on a vigorous purge campaign through his own widely-distributed pamphlet,

(Continued on Page 20)

Let The Pastor Be The Pastor!

PERCY FRANK ASHER

"He gave some to be apostles; and some, prophets; and some evangelists; and some pastors" — four types of men called by the Lord Jesus Christ to labor for the building up of the organic body of Christ. The primary duty of the pastor is to tend the local parish, and in that specific sphere to live, and declare, the whole gospel of Jesus Christ.

An ancient distinction between "attached" and "detached" service still holds good. Missionaries abroad, and missionaries at home, bishops, district superintendents, denominational and board secretaries, attempt to link up the churches for spiritual fellowship, and for the performance of a common task. But these specialists are relatively few in number, and without the local church such officials could not function, let alone exist.

Upon most ministers the pastoral office is laid; it calls for graces and gifts far more various and numerous than does "detached" service. Pastoral work has its own unique romance, and its own unfailing rewards. It also presents exacting demands, and multifarious problems in our modern world.

It is recognized that a pastor's first duty is to become conversant with the individual needs of his members. Our Lord said: "I am the good shepherd, and know my sheep, and am known of mine;" and again, "A stranger will they not follow, but will flee from him; for they know not the voice of strangers." The same must be true of a pastor and his people. Periods spent with his people so that he gets to know them, and they get to know him, is never time wasted by any pastor. And the closer and more intimate the relationship into which he enters with his people, the more spiritual fruit will it yield.

Our modern tragedy is that pastors today are so immersed in promotional programs that they have little or no time to spend in spiritual fellowship with their people. A pastor may spend a little time in the homes of his parishioners, but quite often he has to "sell something" on these visits. He cannot "break down" and enjoy the blessed fellowship of his people. The roar of the great machine or great program is seldom absent. He forever has to be using his people for something or other. As one worn-out but devoted layman greeted his pastor in his own home, he asked, "And what program do you want me to back now?"

The people are his sheep, and he is their shepherd. He will not go far wrong if he remembers that all the time. Writes Dr. Samuel M. Shoemaker in "The Church Alive" — "Some sheep are white, some are black, some are a bit soiled, — but they are all sheep, and the great shepherd loves them, and wants them really in his fold. T pastor should be concerned in all that concerns the living his life unto them, avoiding the extremes of spoili them, or neglecting them." He should be accessible them, ready to go to them when there is special ne And his church study should be a place of solace for th who are bowed down by life's burdens.

But, says Dr. Emil Brunner, "The pastor's study, or the room in which a man humbly subjected himself the eternal word, has become transformed into an off for numerous social agencies." Hence a pastor must cide between the exercise of a ministry of spiritual demption and power, and an ecclesiastical career of succ and social prestige. He cannot pursue them both; and proportion as he pursues one of them, he must forswe the other. It is a choice between being a conscientio pastor, or a conspicuous promoter himself. Let the pastor be the past and he will avoid using people f his own self-advancement, and w begin to care for them as a goo shepherd.

Efficiency in a mechanical sen for church work is neither desirabl nor possible. Efficiency in indust converts the worker as certainly in a machine as does the handling iron and steel. We should not e pect men "called of God" to b treated by the church at large in th same impersonal way that they a treated in a mill. Furthermore, is obviously impossible to standar ize methods and processes in a spiri ual organization. Our aim is to d velop certain moods and attitud which will engender faith and goodwill toward God an men. The "efficient" church is the one which finds wa to produce and cultivate the believing soul.

The danger inherent in "scientific management" is th the administrator often acquires an impersonal view the human elements in the organization. Men are r garded as so many hands, or parts of a gigantic machin which have no will of their own, and act only in respon to the command of the master.

If the despotic boss is undesirable in business, he equally impossible in the church of Jesus Christ. T church does not exist for the sole purpose of stimulati big business. Democracy in religion requires that eve member of every church should have an opportunity express his view on any vital matter connected with t life of the church.

The wise pastor will have a practical policy and pr gram, and will win the enthusiastic endorsement of t congregation, so that it becomes the collective program the entire organization. There is no place in Methodis

"Error in science is like sin in religion. We wish it weren't there, and we try as hard as we can to avoid it, and all we can do in practice is to make it as small as possible and allow for it."

* * * *

"Possibilities Unlimited,"
Daniel L. Morris,
Harper and Brothers, N. Y.

he pastor who feels that the local church must obey ı he speaks. This denies the principle of democracy.

JT MANY OF our programs "handed down" com- nit the grievous error which the local pastor is ex- d to avoid. There is no "consent of the governed." program is adopted by some remote board, and led down by that board's secretary, who then puts the ure on the bishops, the district superintendents, the rs, and the church members.

ıe attitude of the local congregation toward many of "handed down" programs is one of undisguised gerency. Because he has to "put over" programs or onsidered a rebel or failure, the pastor is compelled egiment his people. They resent this, and become indignant and irritable. This in turn creates further lems for the local pastor. He is expected to carry ugh programs which are dumped in his lap, and h engender trouble and opposition in his parish. en trouble thus arises he is left "holding the bag." local pastor is left to take the beating, even though he not originate the program which antagonized his bers.

e Americans justly resent the increasing encroach- ts of our federal government in every walk of life. ıch regimentation is so distasteful in our national life, do our church leaders fondly imagine that it can be e palatable in our church life? Has not regimentation he nation been paralleled by regimentation in the ch?

any pastors are bewildered by the conflicts between old and the new in terms of emphasis, method, and tion. Specialization is being urged on the pastor as ch were the whole, instead of a part, as for example, ıe case of social action, mental hygiene, ritualism, or nization. While all of these are indispensable, yet is merely a part of the total pastoral task, rather than whole.

THE PROGRAM of the local church the individuals hould receive the greatest attention. Every member e local church is a person, and not a cog in a gigantic tual machine. Every human being is unique, and true ion will aim to satisfy the differing needs of unique an beings. Mass production is never possible in the tual realm.

rites Dr. Richard H. Edwards: "Our Lord set up no m of government. He organized no army; he estab- d no ritual of worship. He built no temple; he set o ecclesiastical hierarchy. Yet he made the individuals se lives he touched the most familiar figures of his- Jesus was always preoccupied with the needs of in- lual men and women. His concern was for the soul ıe individual, and he refused to allow himself to be- e side-tracked to secondary values." "Seek ye first Kingdom of God" expresses our priority.

ass handling rarely satisfies any individual. A normal on does not like to be a mere unit in a mechanical m. Human beings resent de-personalized treatment impersonal approaches. The church has suddenly gone wholesale at the very time when local ties, subsistence farming, and independent home-making have been reduced, and people's need for aid in individual adjustments has greatly increased. Just now the quantity productionists and regimentarians are having their day in the church. Yet everywhere individuals want to be validated as persons; they need personal consideration, and all the basic human satisfactions.

But the local pastor has no time for this important work. He is consuming all his time and expending all his strength in promoting programs that have been handed down. He could render invaluable pastoral help to scores in his parish in need, if the church at large would "let the pastor be the pastor."

Canon Peter Green in "The Man of God" writes: "Our first job is the transformation of the lives of individuals. Our second task is their nurture in the Christian life through the church. Our third job is to train them to relate their faith to their daily living."

A professor of comparative religion in India asked the great Indian Christian, the Sadhu Sundar Singh, what he saw in Christianity, which he had not found in the other religions of India; and the Sadhu replied: "Jesus Christ." The unique manifestation of God was in the person, Christ Jesus, and it is the unique function of the Christian Church to know him and to make him known.

CHURCHES, THEREFORE, should be "islands of personalness" in the rising sea of mass-humanity. Collectivism and statism promise welfare, but they tend to create impersonalness, and impose increasing controls; they promise security in lieu of freedom. Our gigantic task is to remind society that people are still people, for we shall ultimately discover that only the Christian thing is the truly human thing also.

In our modern world, three things seem pitifully evident:

(1) The great need of that world is for a rebirth of true religion. Helen Keller has reminded us that there is not a problem in our world which is not, basically, a religious problem.

(2) This rebirth of religion will not begin in any mass movement, or be brought about by mass production methods. Valid religion has social fruits, but religion is not in itself social. True religion is an intensely personal thing. A rebirth of religion will only come as we transform the lives of individuals.

(3) This transformation of the individual cannot be brought about on a time schedule. It must be done by the pastor, who knows the individual needs and hungers of his flock. But he cannot perform this fundamental service until he is disentangled from the countless promotional programs which at present monopolize his time and his attention.

Thus we dare to prophesy that there will be a rebirth of true religion in the land, if we let the pastor be the pastor of souls, instead of being the constantly pressured promoter of programs. But not until then!

ZIONS HERALD

Published by the Boston Wesleyan Association

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This Morning At 10 O'clock

Methodism's 1952 General Conference will be called to order in the Civic Auditorium at San Francisco at 10 o'clock this morning. The bishops and the Judicial Council will be seated on the platform. The bishops will take their turns at presiding. The 720 delegates, lay and clerical, representing more than 9 million Methodists, will hear the episcopal address prepared by Bishop Paul B. Kern and adopted by the Council of Bishops, the reports of the boards, agencies and commissions of the church, consider hundreds of memorials, and pass legislation governing the procedure of Methodism for the next four years.

Most of the detailed considerations will take place in the standing committee to which the delegates are assigned. These committees work long hours in the preparation of their recommendations, and they must stand the democratic process when they bring their reports to the sessions of the General Conference for amendment, rejection, or adoption.

But the mechanics of the General Conference would be ghastly if they were not surrounded by that warm sense of fellowship that accompanies a Christian gathering. The singing of "good old Methodist hymns," and the inspirational addresses, and the dramatic presentations of the work of the Church, and the intellectual stimulation that will come from statesmen who will speak, will all combine to give the conferenc sense of Christian responsibility. But back of it and through it all, there will be the consuming d to help "make a church that Jesus Christ can use" a world that must be redeemed.

The Dual School System

In next week's issue of ZIONS HERALD we will ca the full text of an address by Dr. James B. Cona president of Harvard University, in which he mad plea for attention to the democratic structure of edu tion as over against the divisive plan of private a parochial schools. We will also publish in our is of April 30th the reply to Dr. Conant's address, livered by Boston's Roman Catholic Archbish Richard J. Cushing. The two articles will speak themselves, but we feel that some editorial comme is appropriate.

First of all, let us keep it in mind that Dr. Cona directed his objection to the dual system of educati in secondary schools. If there is a parochial scho in a community, Roman Catholics are instructed send their children to that school in preference the public school; this means that in the eyes of t hierarchy of the Catholic Church, the public scho holds a position of inferiority to the parochial schoo it also means that if Roman Catholics who ho this position are elected to school committees, school boards, the status of public education is mo certainly in a questionable position. Boston, for e ample, has a terribly poor public school system, a one of the chief reasons for that is that it stands actual competition with parochial schools. Public t funds are diverted from public schools in these i stances and used to provide free bus transportatio health services, and even text books for paroch schools. Any attempt to bar the use of public t funds for parochial schools is pounced upon by t Roman Catholic leaders as an act of bigotry. Inde this editorial will be called a bigoted editorial becau it questions the use of public tax money for sectari education.

The second aspect of the question, as we read t Roman Catholic objections to Dr. Conant's positi is that the Roman Catholics have admitted their gu in perpetuating the dual system. The local ar bishop said, "We reserve the right, both as Christia and American citizens, to promote the common go and to seek the salvation of our children through own schools wherever they may be needed." Th the archbishop thanked Dr. Conant for not menti

the tax help for children attending the independ- and parochial schools. Now of course, no Ameri- can object to the archbishop's insistence upon the t of his church to educate its children as it sees but the weakness of his oratory shines right ugh, because he means that he demands this right he expense of the public tax funds. We would elax if he would couple with his demand a clear- statement of his intention to pay the cost for his ilege.

is clear that sectarian religion cannot be included ublic education, but that does not mean that pub- ducation is "godless." The fact is that the Roman nolic Church is offended by even the word "inter- n," since it claims that it and it alone has the true n. Hence it is an "all or nothing" situation when- anybody tries to arrange for the introduction of gion into public education in a manner that will acceptable to Judaism, Roman Catholicism and estantism. Compromise must be practiced at y turn — including whether or not the Catholic ion of the Bible shall be used, or even on how the d's Prayer shall be said.

et the public school be the school where our chil- n may learn in unsegregated, non-sectarian, non- sive surroundings the three "r's," and let the rches and synagogues face up to the obvious fact they must provide the teaching of the fourth "r," ch is, of course, religion. Moral values can be ned in an atmosphere of public education; but itual imperatives must be inspired by the churches synagogues. Parochial education that augments lar education is the preferred way, rather than a em which places public and parochial schools in al competition with each other.

Congregational Unity

he lack of any effective connectionalism within family of Congregationalists has stood in the way ne denomination's desire to merge with the Evan- cal and Reformed Church. Because of protests n a small group of Congregationalists, a Brooklyn, . court decision has held up the merger plans, but week the Appellate Division of the Supreme rt of New York reversed that previous court de- on and the plans for the merger may now proceed. his whole story is sad church history. A group of gregationalists who hold an almost anarchical of the strength of local autonomy protested the ger because it "might usurp the interest and prop- rights of Congregational churches, and that under the merger individual congregations would sacrifice freedom in conducting their own affairs." The Appellate decision made it clear that civil courts do not interfere with ecclesiastical matters in which temporal rights are not involved; also the court ruled that interference in this case was out of order, since no property rights of local churches are involved.

Spokesmen for the "Committee for the Continuation of the Congregational Christian Churches" have already announced that they will appeal this last decision, and their legal counsel has threatened that unless the decision is reversed it "will lead to widespread litigation throughout the country over the actions of the General Council of the Congregational Churches and the basis of union."

The General Council of the Congregational Church meets in June in California, and no action can be taken on further steps toward the merger until that body determines procedure. We hope that the merger will take place. It will create a denomination of about 2 million people, and will thus enable these excellent churchmen to speak with a far more impressive voice than they now have. Moreover, we hope that the courts will remain consistent in their refusal to interfere with ecclesiastical decisions, and that this merger decision will not be based on "property rights," but upon a sense of spiritual unity overwhelmingly voted for by members of the two denominations involved.

Memo From The Editor

The next three issues of Zions Herald will be edited by the Rev. Francis C. Wilson, minister of Epworth Methodist Church, Worcester, Mass. We are very happy to make this announcement, for Mr. Wilson is an able journalist and is well known to the readers of Zions Herald.

This does not mean that the editor will not attempt to say a few things during the next three weeks, but he will be in San Francisco trying to be a delegate to the General Conference of The Methodist Church. Since it would not be wise to try to edit Zions Herald from San Francisco, nor efficient for the editor to sit with his fellow-delegates from the New England Conference and at the press table at the same time, the publishers of Zions Herald decided that a "pulpit supply" should be called in while the editor is "delegating."

We make a deep bow, and express profound gratitude to Editor Wilson as he assumes our chair today. We predict that the three forthcoming issues of Zions Herald will be of top quality.

What Shall We Do On Sunday?

CHARLES M. McCONNELL

CHURCH SCHOOL LESSON FOR MAY 11.

SCRIPTURE LESSON: EXODUS 20:8-11; MARK 2:27-28; LUKE 13:10-17.

The Scriptural Background Of The Sabbath

The place of Sabbath, or Sunday as we know the day, was firmly established in Jewish law and throughout the Old Testament. In the New Testament we find a more human and less legalistic attitude toward Sabbath day observance. It is well for us to go back to the Bible and get some things well in mind before asking ourselves the question, "What shall we do on Sunday?" The reason we need to do a little Bible research and study on Sabbath observance is to be found in the fact that Sunday is in the calendar just another day of twenty-four hours, one-seventh of our week. The whole calendar is a man-made affair and the division in months, days, hours and minutes, not to mention seconds, is purely arbitrary, with no religious signifiance whatever, except as religious people make one of the seven days Sunday.

"Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work." This ancient injunction came early in the Old Testament laws and explanation is to be found in the further scriptural statement: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." On this rather skimpy basis found in a story of creation which was an early version of God's part in the creation of the universe, the religious observance of Sabbath as a day of rest and worship was founded. As the centuries passed and life became more complicated, Sabbath day observance among the Hebrew people became so burdensome that it was almost unendurable.

The New Testament carries the words of Jesus about the Christian attitude toward the Sabbath day in these words of our lesson: "The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath." This is the Christian way to observe Sabbath, for the benefit of man's highest life and for the glory of the Lord of the Sabbath.

How To Use The Sabbath In A Christian Way

To many people, the way a person uses the Sabbath day has no religious significance at all. It is just another day to be used as a day of rest, work, or pleasure and if desirable a day on which to attend church.

When we try to list the things that should not be done on Sunday, we run into a situation which literally "beggars description." We live in a highly mechanized, complicated and frustrating civilization which is tied together by some very slender cords and loose bindings. For instance, in the cities of this land, public utilities run continuously. If all the power companies closed down at midnight on Saturday, who would be in church on Sunday morning? Light, heat, and power to run the pipe organs would be lacking, and there would be few if in church to make a joyful noise unto God or to any else. In our observance of the Sabbath day, the word Christ may be taken as the best guide and rule of duct as well as an attitude covering the whole of life. day of rest a week is good on any basis we can figu division of time. On the human basis, Sabbath as a of rest is good. This is in line with the words of Je about using Sunday for man instead of using man for strict observance of a legal code. The code must yield this instance to the welfare of man.

It is in keeping with man's highest welfare to prov for a day of worship in churches and other places of w ship. Here we must always keep in mind that the chu must see to it that the day is used for the highest purpo even on Sunday. There are worship services and so depressing preaching which do not minister to ma deepest needs. The church should observe Sunday in Christian way. If it degenerates into a weekly naggi session on Sunday morning when a good person has sit and listen to a discourse on the sins of the absente who can rest during the service?

The Lord's Day

It would work mightily for righteousness if all of t Christian people would cut Sunday work to a very sli minimum. The world has largely taken over the Sa bath day for its own profit and pleasure. The highways this country are clogged with Sunday drivers who wo ship the devil of speed and recklessness. It is a day carnage and wholesale disregard for the safety of othe And the people are not breaking speed laws to get church on time.

No process of nibbling away at a few fringe sins, which Sunday commercialization or secularization a but symptoms, will raise the Sabbath day to its rightf place in our lives. What we need is a return to some the more rugged sacrifices which made the Christi church a power in an earlier day nearer the time of Jesu All talk about a return to horse and buggies and walki is futile. We need some old fashioned blue laws wi teeth in them to crack down on orgies of sport, seven d week industries which have little value even six days week and a new discipline of life which can only be c served by people who put God first in human life. W are far out of line in our Sabbath observance because are out of line with God and his purposes for oursel and for the welfare of mankind.

Meanwhile let us not overlook the value of church tendance every week by devout people who roll up mighty force for righteous, spiritual, and wholesome l ing. The church still has a priority as the steward of t Lord's Day.

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Restore The Episcopacy

JOHN B. OLDS

JICK ACCEPTANCE of the need for co-ordina-
ion of the work and of the boards and agencies of
Methodist Church is ascertained in the conversations
ty and clergy of the church; but the specific recom-
lation establishing a co-ordinating council presented
e Methodist Church Survey Commission is not as
y accepted in its present form. The proposed co-
ating council appears to supersede the bishops in
historic general superintendency of the church, and
unconstitutional in the light of the restrictive rule
specifically forbids the doing away with the historic
al superintendency.

e bishops, individually and collectively in the Coun-
Bishops, are overseers of the general and specific
of the churches and mission stations. They are the
who are responsible for seeing that the work is done
ively and successfully throughout the church. All
oards and agencies were established in the first place
ls of the whole church and of the bishops in carrying
heir general superintendency.

is established co-ordinating administrative policy is
e hands of the bishops. The need for further co-
ation should be worked through this co-ordinating
, the Council of Bishops. Specific instructions might
be outlined for their guidance. A cabinet for the
cil of Bishops might be established to function much
e individual bishop's cabinet does. The Council
et, however should be made up of both clergy and
nembers.

HIS PLAN WOULD not do away with the historic
general superintendency, but would achieve the de-
purposes of the Survey Commission and of the
ch in general. The church has looked to the bishops
his administrative guidance as it has looked upon
church boards and agencies as aids of the bishops in
ing forward the work of the local churches and mis-
stations. The boards and agencies' work has been
largely effective by the guidance given them by
bishops. The bishops' knowledge of and skill in
nistration of the local parish and mission station gives
a pre-eminent place when it comes to the needs of
dination of the work both of the churches and of the
ls. To the bishops, therefore, should go any specific
uction and responsibility for co-ordination of the
ls and agencies, rather than to establish a separate
superior co-ordinating council.

e Survey Commission recommendation would estab-
a co-ordinating council whose functions are elusive
loosely delineated, and yet so large as to give the
cil power to transfer from one body to another or to
lish another body to carry out a disputed responsi-
among the boards and agencies. Indeed, the power
tiate action of its own would need careful safeguards
ther by the co-ordinating council, or by the Council
shops acting as a co-ordinating council). The proposed council could stop any action of any board, stultify the creative board processes, and initiate its own action. The right of appeal should be outlined. The Survey Commission recommendation puts the task of general superintendency into the hands of the co-ordinating council and takes away a major responsibility of the general superintendents of the church.

RATHER THAN DO what the restrictive rule does not permit, it would be constitutional and proper to write into legislation the specific responsibility of the general superintendents in the Council of Bishops for co-ordination. Such legislation might well include the responsibility of the Council of Bishops: (1) to co-ordinate the work of the boards and agencies as established by the General Conference; (2) to perform all functions recommended by the Survey Report as the responsibility of the Survey-proposed co-ordinating council;(3) to perform its co-ordinating function under the constitution and discipline of the church; and (4) to have the assistance of a co-ordinating council or cabinet of the Council of Bishops, to be elected by the General Conference, and to include both ministers and lay members.

A strong, mature, and democratic executive responsibility is in constructive measure the genius of Methodist administration in the church at large and in the local churches and mission stations. This responsibility has been rightly placed in the hands of the general superintendents or bishops.

The Survey Report recommendation to establish a co-ordinating council, if it is adopted as it stands, would move the center of supervision from the bishops to a multitudinous body of boards and agencies and divide the general supervision. It would not only leave the bishops with less actual responsibility outside of matters pertaining to ministerial appointments, but also so divide the responsibility for supervision that there would be less actual co-ordinating responsibility on the part of any one except the local pastor and the local missionary. The local pastor and the local missionary would be the final co-ordinating personnel.

LET US NOT FORGET the importance of the general superintendency in the life of Methodism. It was the Council of Bishops who launched the bishops' crusade for a new world order that helped put idealism in the San Francisco charter. It was the same Council of Bishops who brought attention to the first needs for emergency overseas relief through the week of dedication. They have set forth almost every new decisive endeavor in the church's history.

Let the bishops, as general superintendents in Council, continue to co-ordinate the work of the church and of the boards. Give the bishops a cabinet of lay members and of ministers to advise them in such matters. Do not do away with the effective, historic general superintendency.

Methodist Colonialism Must Go!

GARLAND EVANS HOPKINS

ONE QUESTION WHICH has gone too long unanswered should be faced squarely at the Methodist General Conference now being held. Is the Methodist Church a world church, or is it just another American religious organization? The Methodist Church is large enough to exert potent influence in remaking the world into a place where men live in freedom from such fears as now possess us. If the delegates to the San Francisco conference in 1952 take action designed to bind together in closer bonds the Methodists of the world, that potential could be more easily realized. A new and vital program for world Methodism might emerge which would light the way for others of our comrades in Christendom to join with us in such a frontal attack on the greed and sin and injustices of our time that a new day would dawn for oppressed humanity.

Methodism has the physical and material strength and the challenge to do just that at San Francisco in 1952. Whether we have the understanding and the spiritual undergirding required remains to be seen. Some measure of our readiness for such an undertaking will appear in the memorials now being considered in annual conferences and in the reports of the quadrennial committees now being got into final shape. These will largely determine whether delegates will spend their time discussing changes in Methodist red tape or whether they will be able to get down to the main business before the house, the business of defining God's will for Methodists in our times.

IF THE METHODIST CHURCH is to have a real impact on the troubled world in which it ministers, it must conceive of itself as a world church, not as an American church with a world parish. It has long been our practice to call ourselves a "world church." Our actions have often denied our glib words. Last General Conference devoted more than 90 per cent of its time to exclusively American matters. Delegations from foreign countries felt that matters in which they were interested were sidetracked or ignored. "Visiting firemen" from other American denominations were welcomed and given almost unlimited time. The bishop of Germany got five minutes.

More recently, our delegates to the Ecumenical Methodist Conference at Oxford let slip another opportunity to take steps toward the organic union of world Methodism. Methodists in other parts of the world are not sure we want union with them. They think our interests lie more in the direction of uniting with other American denominations in an American super-church. And they doubt seriously that we would be willing to accept the compromises and to make the concessions necessary before there can be an organically united world Methodism. Little in the present world structure of The Methodist Church encourages English, Australian or New Zealand Methodists to look forward to union with us. Rather, they incline to the idea that union would simply n that they would be swallowed up in American Met ism's present colonial pattern.

The debacle in China should have taught Metho a few things about what happens when the practice colonialism are transferred to the religious realm. not pleasant to reflect that many of the most violent nunciations of western church organization in China come from Methodist leaders. Why have these Meth ists and their Protestant brethren been so much m vigorous than the Roman Catholics in their denun tions?

Has the fact that for some years now, the Vatican dealt with Chinese Catholics on a level that at least peared to give them equality with communicants of ot nations had anything to do with it? Has the fact t Chinese Methodists have been consigned to a sort second-class membership in second-class conferences w second-class bishops had anything to do with it? C tainly the oppressive measures of the communists h touched off the accusations and recriminations which h recently poured out of China. But it is unwarran over-simplification to attribute all that has been said a done by Methodist leaders in China to the pressures Communism.

LIKE IT OR NOT, the time has come for Ameri Methodists to admit that, while we have never tentionally been the agent of "imperialism" in the ar to which we have sent missionaries, many of our deno inational practices overseas have been and continue to imperialistic. In this we are not too different from ot American denominations with overseas branches.

Modern Protestant missions grew up in a period wh Western empires were perfecting the patterns of colon administration in government. Consciously or unc sciously, the denominations borrowed many of those p terns. None have clung more tenaciously to them in post-colonial period than the Methodists. This has be devastatingly true in China. It threatens to be our dov fall in Africa. It is seriously affecting our work in ev overseas area.

OVER AND OVER AGAIN, overseas Methodist le ers have pointed out the inequalities under wh they work. Their pleas have received scant attention. 1948 the Chinese annual conferences submitted seve memorials designed to allow them to deal with the ag cies of The Methodist Church, as fully participating me bers rather than as colonial subjects. In effect, they w answered that they must content themselves with th subject status, that they could approach the agencies the church only through our denominational equival of an empire's foreign office, the Board of Missions a Church Extension.

Chinese and other delegates also joined in petition

ishops of central conferences should be granted full g privileges in the Council of Bishops. Democrati- elected General Conference delegates heard their nents and thought what they asked a fair request e governing body of a world church. By a vote of 26 they referred to the several annual conferences istitutional amendment giving bishops of overseas full voting privileges. Some of the opposing 26 a few bishops got busy. Some "leaders" in every al conference were alerted to defeat this amendment, would have struck a body blow at Methodism's ial overseas structure. Enough annual conferences now rejected the amendment to assure its defeat. No ler this has not been publicly announced. The re- ssions that will follow in the wake of relating it here pause to this writer.

T IT IS TIME the facts were known. True, this ction will cause self-supporting conferences like that e Swedish Methodists to cry, "Taxation without sentation is tyranny." To which, perhaps, some Methodist will answer, "But consider how fortunate re compared to us. Even if your bishop cannot vote, re at least allowed to elect a bishop. Ours has to be d for us by an American jurisdiction!"

t perhaps also enough American Methodists will cry indignation at the realization that a few have been to block the expressed will of their democratically d representatives that something will now be done the situation. They should begin by asking some ions about local conference leadership that swallows , line and sinker the position of the 26 without turn- n their General Conference minutes to find just why 59 voted as they did or, knowing why, reject their ning.

hat can be done to remedy these regrettable facts? ing short of a complete reorganization and reorienta- of the structure of Methodism in relation to overseas can prevent the mistakes which have produced the ion in China and which are now in process of pro- g similar situations in Africa and elsewhere.

LONG AS Methodists allow the present foreign office relationship to go on, as long as decisions re- ng both strategy and expenditures in overseas areas argely made by Americans in New York instead of ational leaders on the field, as long as bishops elected verseas areas are differentiated against not only in g privileges but in such matters as travel expense nts for their wives, as long as there continue to be d-class Methodists with second-class conferences with d-class bishops — just so long will Methodism fail ieve either the unity or the union which is required e it can make its contribution to a world in need.

e General Conference of The Methodist Church con- today, April 23rd, in SanFrancisco. To this Con- ce have come delegates from all over the United s. These delegates have it in their power to make ing changes in the existing setup, or to keep the quo.

ether anything will be done at San Francisco to change this situation depends on the people called Methodist. A flood of memorials from individuals and conferences might result in changes being made. But it will take a mandate from the people to do it. The present patterns have become institutionalized. To many, the sacredness of the existing institution is inviolable.

What are the minimum steps which should be taken at San Francisco in 1952 ? First, let the jurisdictional system be extended to include all areas of Methodism anywhere in the world, with no jurisdiction in any manner precluded from exercising the rights and privileges guaranteed to any other jurisdiction.

If the jurisdictional system is extended, it should be amended to allow overseas jurisdictions to be constituted on a geographically realistic basis, regardless of the total membership or number of annual conferences involved. In other words, don't lump Scandinavia and Germany in one European jurisdiction. Allow both the Scandinavians and the Germans to have their own jurisdictions. The Roman Catholics know the value of this type of organizational flexibility. Iceland, with only 450 Roman Catholics, has its own bishop.

SUCH A SYSTEM would allow Methodism behind the iron curtain a much better chance for survival. Bishops of these jurisdictions should be given every right and privilege granted to bishops elected by American jurisdictions. Conceivably, overseas jurisdictions might be permitted to elect presidents if they preferred that terminology. Such a concession might be the first step toward bringing English, Australian and New Zealand Methodists into organic union with The Methodist Church. At any rate, they would see, as most of them do not now see, that The Methodist Church is not just an American organization.

The extension of the jurisdictional system would certainly necessitate fundamental changes in the structure and the function of the present division of foreign missions. The General Conference of 1952 should set up a study commission to determine and report in 1956 just what changes are needed.

In the meantime, the present disciplinary paragraph 1169, which is article 1 of the constitution of the Board of Missions and Church Extension, should be amended by deleting the final sentence which reads: "Other agencies of The Methodist Church shall conduct work in foreign fields only with the consent of and in co-operation with the Board of Missions and Church Extension."

ONLY WHEN THIS change has been made, will the Methodists of other lands have free and full access to all the agencies of The Methodist Church. And it is the first step toward ridding ourselves of a "foreign office" complex and psychology.

These are a few of the ways in which the colonial pattern of overseas Methodism can be changed. Eventually, it will be changed, if for no other reason than because of the losses in membership abroad it is now occasioning and will increasingly occasion. But American Methodists should not allow this change to be an evolutionary one. A world in revolution demands revolutionary action.

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You're Only Young Once

HOOVER RUPERT

Many readers of this column have been engaged recently in a church membership training class. Under the leadership of your pastor or your church school teacher, you have been studying the brand new membership manuals which our church has provided. They are excellent resources as you have found, and the youth in the class I have been sharing with during these eight weeks seem to feel they are most helpful manuals. If you are already a member of the church, I suggest you borrow a copy of the new manual written for your age group and read it.

But one of the impressive things that happened in our membership class was the session we devoted to reading aloud the entire Sermon on the Mount. As the various members of the group read successive portions of this great expression of the essence of our Christian faith, and the pattern for Christian living, everyone seemed unusually impressed with the tremendous impact which comes as you hear these words of Jesus. Several impressions are worth reporting.

For one thing, I was interested in the number of young folks for whom this was the first time the three chapters of Matthew had been read at one sitting. For those who had read it before silently, hearing the words seemed to give a stronger impact than when they read them alone and silently. Every now and then, there would be a spontaneous interruption of the reading as some person would comment, "I didn't know Jesus said that!" Many had heard the Golden Rule and vaguely associated it with Jesus, but some didn't know it was in this scriptural record. Others had used the expression "wolves in sheep's clothing" without knowing its source either. And to find our lord's prayer in the context of his other teachings was in itself an enriching experience.

Another impressive thing was the realism of Jesus which appears so graphically in various portions of the sermon. Many youth commented on the naturalness of the gospel as Jesus expounds it. What may have been a feeling that Jesus and his teachings belong in some world other than youth's, was disavowed as paragraph after paragraph of print became living thought in the fertile minds of active and eager youth. As one boy observed, "He sure capped it off with that deal about the house on rock and the house on sand." To be sure, there were interruptions and questions about words and phrases that didn't quite catch for a moment, but even they served to demonstrate the realism and the modern applications of Jesus' message.

This was such a grand experience for this group of teen agers, that I want to commend it to other teen-agers, and people of all ages as well. Sit down and read Matthew, chapters 5, 6, and 7, through aloud. Such a procedure would make a good basis for group worship in your MYF, or as a devotional period for your council.

Whence Come The Bishops?

Virginia may be mother of presidents, but it takes Ohio and Texas to produce Methodist bishops. Each of these states contain the birthplace of six of the seventy living episcopal leaders.

Perhaps the reason for this is that Texas and Ohio are the two top states in Methodist population, but this seems not to be the only factor. Little New Jersey with a small Methodist population, percentage-wise, is birth-state for three bishops. Georgia, Kentucky, New York, also can claim three each. New Jersey's sons, however, have all been elected since unification, while New York's three bishops had all retired before that date.

Virginia, with one of the highest percentages of Methodist-to-total population, has produced but two of today's bishops. California, the second most populous state can boast of only one native son in the episcopacy. Three of the four bishops in the Western Jurisdiction were born east of the Mississippi.

Seventeen of the bishops, as one might expect in an international church, were born outside the United States. England furnished two of these, Canada another two. It is not surprising to find three born in India, two in China, but that two Methodist bishops were born in Italy, where the work of the denomination has never been strong, is, at least, unexpected.

Study Divine Healing

Glasgow, Scotland—A committee to study divine healing has been formed by the Presbytery of Glasgow. The action has drawn attention to the increasing interest in this question in the Church of Scotland.

Various groups, including one in Edinburgh, had previously been formed up and down Scotland, although their approaches to the subject are not all similar. Some are concerned primarily with individual and group prayer in the treatment of ailments, others with pastoral psychology and still others with the "laying on of hands."

These three forms of healing will be ied by the church groups under the l ship of the Rev. George S. Marr, r Edinburgh minister. Dr. Marr, who medical as well as theological degrees instrumental in forming many of the gr

Condemns Psychoanalysis

Rome—The use of psychoanalysis was demned as a "grave sin" in an article lished in the bulletin of the Catholic c of Rome. "The psychoanalytical met the bulletin said, "can easily become a s of corruption. It is difficult to excuse mortal sin those Catholics who, kno this, voluntarily submit themselves to methods."

Contending that the cures effected by choanalysis have been greatly exagger the bulletin rejected the thesis that there similarity between the sacrament of pen (confession) and psychoanalytical intervi "Only in confession can spiritual refresh as well as peace and tranquillity of sou achieved," the bulletin stated.

A London RNS report quoted the Va radio as saying that the views on psy analysis expressed in the Rome clergy bul were unofficial, but that an official Va pronouncement along similar lines "is pected."

Non-Segregated Church

Pittsburgh — By a vote of 81 to 45 membership of Bethel Lutheran church v in favor of a non-segregated church, an so doing gave their pastor a vote of c dence. The Rev. Robert M. Herhold, had submitted his resignation because a l part of the congregation had objected t including Negro children in the chu Christian Activities Club, a program of reation and education for youngsters in neighborhood. Mr. Herhold also had vited the Negro youngsters to come to day school.

The issues were clearly drawn at the m ing which voted on the church's future icy. Before the ballots were marked, Herhold answered "yes" unequivocall such questions as: "Does this mean that groes can sit anywhere in the church? they be admitted to full membership?" program accepted, Mr. Herhold with his resignation.

Ruling Favors Protestant

Athens — The Supreme State Coun highest judicial body in Greece — ha versed a ruling of the Ministry of under which the Rev. John Paul Pappa American Protestant missionary, was b from holding evangelical meetings at lithea, a suburb of Athens. Mr. Papp Methodist, is a representative of the Ori Missionary Society of Los Angeles.

The Council based its decision on the first icle of the Greek Constitution which holds it every "well known religion is tolerated" the Greek State, so long as it makes no ort at proselytizing. The tribunal held it The Methodist Church is "well known" d therefore should not come under the n imposed by the Ministry of Cults, which d entered no charge of proselytizing ainst Mr. Pappas.

Leaders of evangelical churches in Greece pressed satisfaction over the Council's rul-g.

hildren At Vrestling Bouts

Buffalo, N. Y. — The brutality which ildren see at many wrestling matches "ne-tes what they are taught by home, church d school," the Council of Churches of Buf-lo & Erie County declared in a statement nt to Gov. Thomas E. Dewey. The Coun- strongly opposed any change in the law hich prohibits minors from attending wrest-ng matches.

"Up until now the law has not been en-rced because of public apathy," the Coun- told Gov. Dewey. "But in recent months e attendance of minors has been growing, rtly because of free admissions furnished promoters to the members of various ung people's groups. And this in turn has ompted complaints from parents' groups d individuals to the law enforcement agen-es, to religious leaders and others."

As a result of these complaints, Buffalo olice Commissioner Michael C. Noeppel has ted to enforce the law in the city's audi-rium. "Wrestling as it has been conducted the auditorium violates the canons of good ortsmanship and fair play which are taught ung people by coaches, club leaders and rents," the Council of Churches stated. Also it is not wholesome for children to be an atmosphere in which people vocifer-isly express their aggressive and even sad-tic desires."

robe Tax-Exempt oundations

Washington, D.C. — The House of Rep-sentatives voted to establish a special com-ittee to investigate tax-exempt foundations, usts, and endowments, including religious oups. The resolution sponsored by Rep. E. Cox (D.-Ga.) was approved by a vote of 4 to 158, despite charges by opponents that was aimed at attacking foundations which d minority groups. Any organization hich enjoys tax exemption under Section 1 of the Internal Revenue code will be sub-ct to investigation at the discretion of the ecial committee.

Mr. Cox told the House that the major aim of the probe would be to determine if educational and philanthropic agencies have been infiltrated by communists. He also said that the committee might study "the infil-tration of reds into textbooks used in schools throughout the country."

Rep. Adam Clayton Powell (D.-N.Y.), an ordained clergyman, leading the fight against the resolution, complained that its provisions are so broad that the committee could in-vestigate the National Catholic Welfare Con-ference, B'nai B'rith, the World Council of Churches, or any other private group in the nation that is set up as a non-profit body.

He said that particular problems in con-nection with tax-exempt bodies and the use to which they put their funds could better be handled by the Ways and Means Commit-tee or the Un-American Activities Commit-tee.

Rep. Donald L. O'Toole (D.-N.Y.) charged that anti-Catholic prejudice existed among the probe's sponsors. Rep. Emanuel Celler (D.-N.Y.) said that in his opinion the resolu-tion is directed against the great Jewish phi-lanthropic foundation, the Julius Rosenwald Fund, which has helped Negroes and thus irritated advocates of white supremacy. A coalition of Republicans and Southern Demo-crats voted through the resolution after an hour of debate. Senate action is not neces-sary, nor does the resolution require presi-dential signature.

Exhibit At General Conference

One of the auxiliary features at a Meth-odist General Conference which invites at-tention is "the exhibit." The General Con-ference in San Francisco, April 23rd to May 7th is no exception.

The entertainment commission has set aside Polk Hall, a large room just west of the main auditorium, for this purpose. A por-tion of the north end of the room has been assigned to the publishing house. In an at-tractive setting they exhibit and sell their books and supplies. In the larger portion of Polk Hall the regular boards and agencies of the church present some special phase or facts of their work.

There are two focal points in the arrange-ment of the space. Toward the south end is erected a model church, designed especial-ly by Mr. Fink, the architect of the division of home missions and church extension. It is approximately 9 by 19 feet with a steeple 23 feet high. Inside is an altar, pulpit furn-iture, and seating for six people. Special stained-glass windows have been made and loaned for the six windows, and chimes play hymns from the tower at stated periods.

The church itself is planned not only to give a setting for the whole exhibit but to furnish a place of meditation for any who wish to avail themselves of that opportunity. Opposite the model church and facing it are a triangular pylon with the lighted open Bible on its top. Thus we have the church and the Bible as the two central focal points of the space. Around the sides of room, spaces have been assigned to the church boards and agencies with each pointing out some salient facts or policies. The space is so limited that no detailed or comprehensive presentations can be given. Around the room itself are easy chairs and tables which will of themselves present an invitation to come in and look around.

Missionaries and other church workers are in attendance each afternoon to talk with visitors, and occasionally a special feature such as a glee club or quartet is put on.

ZIONS HERALD 125 YEARS AGO

April 25, 1827

Author of Waverley. — The secret which has been remarkably well kept for a series of years, is at length out; and Sir Walter Scott has confessed himself to be the entire and sole author of the Waverly Volumes. The fact was directly and finally disclosed at the Edinburgh Theatrical Fund Dinner, on Friday, February 23rd, where three hun-dred gentlemen were present.

* * * *

To Correspondents. — We have such a number of obituary notices on hand that we must beg the indulgence of the writers for the delay that has already taken place, or may still take place, previous to their pub-lication. As we have so many original ar-ticles in this department of our paper, we would respectfully suggest the propriety of making communications as short and com-prehensive as the nature of the subject will admit.

* * * *

Foreign. — The important subject of the claims of the Roman Catholics to be admit-ted to civil privileges, had been brought for-ward, in the new House of Commons. . . . A loyal Catholic ought to be considered a better subject than a factious Protestant.

The power of Popery is now a mere shadow; and can never, in this enlightened age, obtain to any dangerous substance.

* * * *

The Rev. Robert Coxe, a Minister of the Methodist Episcopal Church, died in Suffolk county, Virginia, on the 16th ult. In his will he made provision for emancipating all his slaves, (upwards of thirty,) and for giv-ing each a handsome sum of money.

Firebreaks And Backfires

John Baxter Howes

One of the loveliest thoughts in Arthur Wentworth Hewitt's little book, "The Bridge," is his descriptive discovery that he too "was standing on a star." Standing one night on a mountain, looking at the faraway glittering points of light, he thought of the light-years by which astronomers measure space, he recalled "the unbelievable magnitude of Algol and Betelgeuse." And then he suddenly remembered that he too was afloat in the great spaces, a citizen of the skies. He too "lived on a star."

How different would be our attitudes and actions if we as a people or as individuals kept in mind that we are "citizens of the skies," instead of only Americans or Democrats or Methodists or any of the small and arbitrary groups that gather jealously in little man-made meeting places to applaud and improve their position in the electric lights or headlines.

Ambition today might well be described as that prevailing mental restlessness which seeks to contrive a means of making an individual appear bigger than he is. Standing on a mountain at night looking at the stars is not one of the ways to feel flattered as to one's individual importance. It is the best way to feel a well-loved part of eternity.

We frequently drive out in the evening to a small dirt road looking toward the Blue Ridges. As dusk settles down and the stars come out we feel as small and humble as the little cricket in the stubble or the katydid in the woods behind us. Civilization rolls its headlights along the horizon and they are of less significance than the flashing lanterns of the fireflies all about us. How small we are, so happily small and everlasting!

"God made the country," said Cowper, "and man made the town." It isn't hard to remember you are living on a star when you are in God's country. It is hard to remember there even are stars in man's cities. It is good to lie in the grass and watch an ant until you acquire the distinct feeling that you and the ant are of equal size, with the busy ant perhaps a little the smarter of the two. Children experience this peculiar relationship of size. It is not fantastic to them to ride on butterflies and visit rabbit holes.

We need to feel small and important to the plan, instead of big and a part of nothing. I have sat with my back to the dunes watching a full moon roll up out of the sea, and felt myself to be the smallest and the proudest bit of created life in the universe, as though I were a little responsible for the phenomenon, a part of God, no less. I like to feel related to the vastness that floats in with a night-jar over a shadowed pond, or glows in the golden breast of a meadowlark on December snow. I feel no satisfaction in treading the dead city pavement which my taxes helped to build. Piles of brick and stone, however used, give me no sense of even a small belonging to greatness.

Man sets up his artificial towns and brags about the cost of building and upkeep, and all the while nature watches from the city limits to rush in and reclaim her lost acres with vines and verdure should man relax his guard.

Country people have always been more humble and accordingly wiser in their simplicities than the sophisticates. They use the word "folks" and know its rich interpretation. It is the folk-tales, the folk-dances, the folk-songs, that survive through the centuries, never the artificial mannerisms and suavities of so-called "polite society." It has been the simple unadorned beliefs in religion that have survived through the ages, in spite of regular attempts to dress it up and make it timely instead of timeless.

Country people, like nature itself, sit quietly on the sidelines letting the city make the daily news, letting the city legislate, letting the city call the tune, but the history of every civilization since the world began shows the increasingly noisy progress of building walls to the clashing of cymbals and shouts of mob hysteria finally and inevitably ending in the collapse of the marble piles and the survival of the peasant hut. The tickertape parades become again the solitary trek of sandaled countrymen, man's mighty orchestrations dissolve into the yodel of the goatherd and the whistle of the blackbird.

The "news" is not what merely happens today, but what happens today to affect tomorrow. Halford E. Luccock says, "Had you asked a citizen of Rome in Nero's time, 'What's the news?' he would have told you that the triumph at the forum that day was the biggest thing in the world. Whereas we know from the vantage point of today that the real news was that a little Christian prayer meeting was held down in the catacombs."

The real news of Methodism today is not that mass meetings were held in so many cities, or that so many million dollar churches were dedicated. The news is that in spite of pressure and neglect the real Methodism, greatest religion of the poor and needy, is being preserved in plain little meeting houses in lovely country places, where the tuning fork and pat of the foot survive as happier accompaniments than the organ.

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Youth Leadership

The Northeastern regional youth leadership conference will be held at Lycoming College, Williamsport, Pennsylvania, July 19th-26th, 1952. Dr. Sam Hedrick will serve as dean of the conference, and as guest speaker upon the theme, "Still He Calls."

The leadership conference is under the auspices of the youth department of the General Board of Education of The Methodist Church and the youth organizations of the Northeastern Jurisdiction. It is designated a regional rather than a jurisdictional conference because it includes youth from the Central Jurisdiction who live within the boundaries of the Northeastern Jurisdiction.

The purpose of the conference is to provide a workshop experience in which youth and adult leaders from organizations of the sub-district, district, and conference Methodist youth fellowships within the Northeastern region may come together for: (1) commitment to the Christian life, with its high moral demands and in the strength of discipleship; (2) strengthening youth work in local churches through the sub-district, district, and conference organizations; (3) training by means of the best available techniques and procedures; and (4) sharing ideas and experiences.

Sub-district, district, and conference officers who are between the ages of 15-23, inclusive, and adults who are conference directors of youth work, or who have some part in the youth program such as conference executive secretaries, district superintendents, secretaries of youth work in the W.S.C.S., district directors, sub-district counsellors, adult advisors to commissions of sub-district, district or conference should attend.

Don Smith, a student at West Virginia Wesleyan University, is co-chairman of the Northeastern regional youth planning committee, and the Rev. Kenneth L. Combs, Orwell, New York, is the business manager of the conference. Representatives from the General Boards of the Church include Mr. A. Argyle Knight from the division of the local church, and the Rev. Charles Haigh

om the editorial division of the Board of lucation, and Miss Helen Johnson from the oman's Division of Christian Service.

Annual conference registrars for the New ngland area include the Rev. Ralph D. ork, North Andover, Mass., for the New ngland Conference; the Rev. Fred A. Dyckan, Cranston, R. I., for the New England uthern Conference; the Rev. Robert Drew, ethuen, Mass., for the New Hampshire onference; and the Rev. Eldridge Brewster, wiston, Maine, for the Maine Conference.

igh Court Bars Church

LANSING, Mich. — The Michigan Supreme urt ruled that First United Presbyterian urch in Detroit could not construct a new urch edifice in a residential area of that y. The opinion, stemming from a suit ought by 13 landowners in the neighborod where the proposed church was to be ilt, said that "a church obviously is not a isance, but it still may not force its way o an area restricted to residential use."

On their part, the plaintiffs contended that e history of the area dates back to 1913 hen the section was marked off for resintial use. A covenant, written up at that me, they said, stated that this tract of land ould not be used for any commercial purses. First United Presbyterian church ught a parcel of property in the area witht receiving the covenant restricting the nd to residential purposes.

In placing their suit with the state, the nd owners claimed that although the urch was not commercial, it would "atct parking problems, bring about unnecesy noises, and otherwise upset the privacy the residences in the area." The court aintained that although the church was not ssified as commercial, the church could t interfere with the "sanctity" of the resinces in the area.

ethodists In Ireland

In 1752, John Wesley called the first annual nference of Methodists in Ireland, to meet the city of Limerick at the mouth of the annon. In the fields and farms nearby, t a dozen miles away, he went on to each and visit, and from the cottages in district, Barbara Heck and Philip Emry in due course set out for the new world, rrying the earliest news of Methodism oss the Atlantic.

That was 200 years ago exactly. In Limck, on June 8th next, the bicentenary of ese events will be celebrated. Dr. Watkin nes, president of the conference in Engnd, will preach at a special service of all otestant denominations in Limerick's old venth century cathedral at 3:30 p.m. ethodists from all over Ireland will be pres. On the next day there will be a pilmage to the farms which cradled American Methodism, and in particular to Barbara Heck's home, standing as it stood then, and still a home for one of those sturdy Methodist farming families which trace their ancestry back to the Rhineland.

The celebrations are easily accessible from Shannon Airport (10 miles from Limerick city). Any Methodists traveling by air to Europe this summer (or by a ship which calls at Cork) are invited to stop off for the weekend of June 8th. Hotel reservations will be made by the Methodist minister in Limerick, the Rev. A.R. Booth, Methodist House, Limerick, Ireland.

The Homemaker's Corner

MRS. HARRY A. BURNHAM

Don't Say "Don't"

An eight-year-old lad said, very earnestly, to his mother one day, "You always say 'don't' to me. Isn't there anything that you can say 'do' about?"

The mother's first impulse was to correct the boy for criticising his mother, and then she wondered if he didn't have a point to his remark. She thought it over very carefully, and then decided that it was true that it had been so much easier to say "don't" than to suggest something which could be done that "thou shalt not" had become almost a rule in the family.

The mother decided on having a sort of town-meeting with her children. She told them that they would begin by playing a game together, a game which would include herself, the eight-year-old boy and his younger brother and sister. They agreed that, in that room where the family spent many hours, the word "don't" should never be said. It was made clear that the rule applied to the children in their play together as well as to mother.

It took some time and many amusing mistakes before they learned how to suggest "do" in place of "don't." Occasionally one of the children would start to shout "d . ." and would stop suddenly and say, "Do you think this would be a good way to do this?"

It was an interesting game which spilled over into the whole house and was played by every member of the family. It became a habit to think in terms of the positive instead of the negative.

One day in their Bible reading the son made a discovery. He said, "Why, Jesus didn't say 'Thou shalt not,' he said 'Thou shalt love thy neighbor as thyself.' I s'pose he knew if you did that you wouldn't steal, or lie, or any of the other things."

Could there be a better example of not saying "don't?"

Rural Life Sunday

Rural Life Sunday may be observed on either of two days: April 27th, or May 18th, according to Dr. Glenn F. Sanford, department of town and country work, Methodist Board of Missions. The important thing, he adds, is not the date but the emphasis this special day is given. This day is set apart by Protestant churches for stressing the meaning of Christianity in rural life "for the invocation of God's blessing upon seed, the fruits of the soil, and the cultivators of the earth; for the consideration of justice for agriculture and the spiritual values of rural life."

City churches as well as those in town and country are asked to observe this special day. In some places city and country pastors exchanged pulpits on Rural Life Sunday. Often a number of rural churches come together for a joint observance which features a midday meal and afternoon program. Agricultural organizations in the community often participate and contribute speakers. Rural plays or pageants and discussion groups are also featured.

Rural Life Sunday had its roots in the Rogation days (the three days before ascension). First observed in 1929, it came as a suggestion from the International Association of Agricultural Missions.

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Books Reviewed

"Guide To The Christian Faith"

By William A. Spurrier, Charles Scribner's Sons, N. Y., 1952. Price, $2.50.

Into the gap between professional theological tomes and the popular religious potboilers, Mr. Spurrier has injected this introduction to Christian doctrine. An ordained clergyman, professor of Christian doctrine and ethics at Wesleyan University in Middletown, Connecticut, he writes with intelligent simplicity, and with undogmatic conviction.

The book is well conceived. It moves from a definition of the province of theology to a consideration of the relationship of reason and faith, then to revelation, and on to the specific doctrines of man, sin, God, Christ, the resurrection, atonement, eternal life, history, and salvation. Throughout he attempts to describe the main stream of orthodox Christian belief in terms at once traditional and modern. He is not attempting a new interpretation of Christian convictions.

It is occasionally "loaded." Writing on the doctrine of Christ he swiftly over-simplifies and exaggerates views he does not hold (probably no one else does in the terms he uses), and without apparent differentiation equates "God was in Christ" with "God is Christ." He seems to be more certain of the views of the disciples than the Gospels warrant, and dodges contradictory evidence such as Luke 18:19. This reviewer believes a much more convincing case can be made for the orthodox view.

Despite occasional faults, Mr. Spurrier has undertaken a valuable enterprise. He deserves praise for his measure of success in so difficult a project. The gap he is trying to fill is grievously wide. There is room for more material. It is not this reviewer's intent "to damn with faint praise," but to describe an able effort with a profound hope that no one will think that this is all that needs to be done. — *Reviewed by John F. Olson..*

"Natural Science And The Spiritual Life"

By John Baillie. Charles Scribner's Sons, N. Y., 1952. Price, $1.75.

During August of 1951 the British Association for the Advancement of Science met at Edinburgh. This reviewer had the privilege of being in Edinburgh at the time. Two unusual events marked the sessions. The first was the opening address delivered by his royal highness the Duke of Edinburgh. This evoked much comment throughout the British Isles, and there was an air of hesitant expectation about what this non-university man would say to the august body of scholars. The second event, though it did not begin to elicit as much interest throughout the empire, stirred much interest in Edinburgh and drew a large crowd to Usher Hall. It was the address by Dr. John Baillie, principal of New College and professor of divinity in Edinburgh University.

In his address, now published as a slim little volume, Dr. Baillie pursues the thesis that science and religion are not two isolated worlds, but that each has a word to say about the other. With swift historical strokes the author shows how modern science is a child of Christianity, an unconscious derivative from medieval theology, and that in the recognition of nature's contingency upon the divine will, modern science comes into being. He shows that mere inquisitiveness is not enough to long sustain science. The scientific outlook is based upon value judgments, not themselves scientifically derived, but resting upon religious convictions.

The significance of Dr. Baillie's address lies not so much in its originality, for Whitehead in "Science and the Modern Mind" among others blazed a trail, but in the fact that it represents a point of view now held by the more profound scientists and only dimly perceived by the preachers of God's word to scientists in innumerable congregations. It directly affects the problem of the moral responsibility of science. All persons concerned with the relation of faith and science ought to read this fine exposition of the fact that modern science is the most adequate expression of the Christian faith thus far. — *Reviewed by John F. Olson.*

"Inspirational Talks For Women's Groups"

By Florence Kerigan. Standard Publishing Co., Cincinnati, Ohio, 1952. Price, $.85.

Untrained persons called upon to lead the devotional part of a club meeting need help. This little paper bound volume is intended to give it. The talks are geared to the various seasons and holidays. They make use of biblical quotations, and include prayers and hymn suggestions. On page seventeen Peter Cartwright is erroneously named "Stephen." Elsewhere the illustrations are accurate and interesting.

Perhaps brief outlines might be more serviceable than these complete talks which are too long to be memorized. In any case this is an attempt to meet an area of need. — *Reviewed by John F. Olson.*

"Mr. Bradford Gets Around"

By Harding W. Gaylord. Muhlenberg Press, Philadelphia, 1952. Price, $1.25.

This is a little collection of stories, many of which have appeared in such magazines as the Methodist *Adult Student* and the Congregationalist *Adult Bible Class Quarterly*. One Perry Bradford is continually faced b perplexing dilemmas as he attempts to b "Christian" in his daily life. He has troubl with a bumped fender, the Christmas musi in a commercial department store, an flowers for a funeral. They are kindly an human stories. There is no devious theolog nor complex literary skill here. Just storie You might like them. — *Reviewed by Joh F. Olson.*

"I Love The Trail"

By John McKendree Springer. The Cong Book Concern, Nashville, Tenn., 1952. Pric $2.50.

A book is just being published in which you criss-cross the land of Africa from Mon rovia to Inhambane, Johannesburg to Wemb Nyama. In "I Love the Trail," John McKen dree Springer, fifty-one years a missionary t Africa, takes you walking over the trails o that continent that you may look through th eyes of Helen Emily Springer and see wha happens when one takes up the cross and fol lows Christ. "Even as a child of six, Hele Chapman had to do her stint," and from tha time on she gave herself "her stint" every day.

Under the straightforward telling of daily events in the earliest years of Central Afri ca's being stirred awake, you sense the tre mendous importance of placing Christ in th midst of that awakening. You realize th effectiveness of a life that was a constant practical demonstration of concern to which her devotion to Christ committed her fo the people of Africa. I have seen those cook of hers whom her husband mentions, having become preachers, multiplying her life a they gave to their fellows a stability of lif as children of God, and an assurance o brotherhood in love which is the only hop for peaceful results now that Africa is reall stirred awake and has found itself in a worl of tensions so far different from the villag revolts, the slave raids, the cannibalisti feasts, that enlivened and endangered th trail as Mrs. Springer traveled it. And w all today will reap the benefits of their work

It is well that the book is written by on who can give those fascinating minutiae o living that make "Mom" Springer a perso and not just a personage. As Georgia Hark ness says, "All along the years reported i this book, Helen Springer becomes increa ingly a person that the light shines through for the Africans and also for many in Amer ca. As Dr. Harkness puts it in her prefato appreciation, she made folks feel "the sobe ing, but thrilling possibilities of work f Christ in lands across the sea." This boo can still let her point out the trail to othe who will come to love it as she did. No the trail very seldom calls for the hour change of hammock-carriers when thir miles was a very very big day, now the tra

ıes in the plane that eats up the trip of a k in an hour, but still Helen Springer lenges. In the introduction, Dr. Eugene th says that "her creativity was the secret ıer survival." It was creativity that ex- sed itself in the titular poem ready to en- e all the troubles to be able to tell "the zing tale" at the end of day — "Ah yes, ove the trail." — *Reviewed by Bishop vell S. Booth.*

heology And Evangelism"

y Edwin Lewis. Tidings, Nashville, n., 1952. Price, $.35.

When those who teach or preach the Gos- show that they do not really know what Gospel is, the result is not likely to be oundly Christian," writes Dr. Lewis, ıerly professor of systematic theology at w Theological Seminary. A decision for ist must have a theological content if it be meaningful and significant.

ere is an exposition of biblical theology the role of Jesus Christ as the "full, per- and sufficient sacrifice for the sins of whole world," the self-offering of the rnate son. The brief compass of the phlet limits the detail and illustration. emphasis is upon the two doctrines most equential for evangelism — incarnation atonement. The vocabulary is tradi- al. The theology is orthodox. The style ninspired. The purpose is splendid.

dwin Lewis has authored some magnifi- contributions to Methodist and Chris- theology, and his readers will find flash- f his insight occasionally here. It is good ee the Board of Evangelism interested in logy. — *Reviewed by John F. Olson.*

ide The Wild Horses"

y J. Wallace Hamilton. Fleming Revell, twood, N. J., 1952. Price, $2.50.

1930, the Methodist church seven miles ı St. Petersburg was a white elephant ding in the shambles of the Florida boom bust. Now as the famous drive-in Pasa- ı Community Church any Sunday be- en December and May will find 1200 in pews, 1500 on the outside benches, and up 500 automobiles drawn up around it. er of 1951 found 10,000 worshipping e. During the week there is a daily kin- arten and on Sundays 500 in its religious ation program.

ontemporary sociological and economic rs may be given some credit for this, but inly the industry of the people and in- ity of the pastor deserve most of the it. During the six off-months, Dr. Ham- takes to the road himself. Such places ilver Bay, Ocean Grove, and Chatauqua regularly on his schedule, with innumer- engagements at lay and ministerial con- ıces along the route.

. Hamilton never attended a university or theological school. "His preaching is al- most instinctive, brilliant, in the present tense, a gift of God. His delivery is as direct as a straight left to the jaw, or as the touch of God's finger on your heart," writes Frank S. Mead in the preface to this volume.

Beginning with the fact that we are wound up, not run down, Dr. Hamilton attempts to direct our God-given energies to constructive and spiritual use. His own figure of speech provides the title of the volume and its first sermon. He has mastered the preaching art of the simple declarative sentence. Listen to this opening paragraph of his sermon, "Wanted, Great Gamblers:"

"Roman soldiers gambled at the foot of Jesus' cross. His robe was seamless, and hence of no use when torn in pieces to be divided among them. So they cast lots for it. Somebody won it. Lloyd Douglas wrote a great book about that, and called it "The Robe," an imaginative picture of what hap- pened to the Roman who won the toss. Gambling at a crucifixion! It is a story of crude, cruel, heartless, Roman soldiery."

The sermons are packed with fresh illus- trations. They move, and apparently move people. They are Biblical, too. They are not intellectual in the common sense of that word, but they breathe a sound philosophy of Christianity and life. They are not what has been called "cosmic pheno-barbitol," a common drug among some modern preach- ers. They are not great in the sense of su- perb literary expression of eternal truths, but they are human and timely of the sort the common people hear gladly. — *Reviewed by John F. Olson.*

"Principalities And Powers"

By Gordon Rupp. Abingdon Cokesbury, Nashville, Tenn., 1952. Price, $2.00.

The best way to get you to read this stimu- lating and provocative book will be, I hope, to quote a few passages: "It is part of our trouble that Western civilization has lost faith in progress, lost faith in the momentum of the good." "If we could see history as God sees it, steadily and whole, we should know that the last word is with him." "We go very far astray if we think we have met the problem of Marxist communism when we have met its arguments at the academic level, and we shall go very much further astray if we imagine that its influence on our world will bear any necessary relation to the truth or falsity of its ideas. The stuff of history supports the evil and the good." " 'Saving civilization' is not a catchword to be left to desperate evangelists or politicians losing their grip, but it is something within the daily ac- tivity of every individual Christian man and woman." "If, finally, we ask what it was that nerved the first Christians to do battle against the principalities and powers, the answer is that they knew they lived in a world where Christ sat at the right hand of God, and in which the spirit of God moved abroad."

I recommend these six brilliant chapters dealing with the theology of history enthusi- astically. — *Reviewed by Raymond E. Bal- comb.*

"The Modern Rival Of Christian Faith"

By Georgia Harkness. Abingdon-Cokes- bury, N. Y., 1952. Price, $2.75.

Christians are hearing a great deal these days about the many rivals to the faith which have appeared on the modern scene. Secu- larism is certainly one of these rivals, and yet a systematic treatment of this subject on the layman's level has been long needed. Dr. Harkness attempts here to meet this need. She believes that secularism is not merely one among many threats, but is "Christiani- ty's major rival in the Western world." Secularism she defines as "the organization of life as if God did not exist," and she in- cludes under such a definition many theories and practices common in modern life. She begins with an examination of the meaning of Christianity, continues with an analysis of the secular systems and forces in our world, and ends with practical suggestions for Christians who seek "The Way Forward."

In examining secularism and the Christian faith, Dr. Harkness finds cause for both dis- couragement and hope. Secularism, threaten- ing not only the churches but our whole cul- ture, is more widespread than even certain pessimists are willing to admit. On the other hand, "hope" determines the general tone and final note of the book, for if even a faith- ful minority of Christians will remain true to the New Testament faith, "secularism is doomed." The author reaches no conclusions in this volume which have not appeared in her previous works, but she has reorganized her ideas in a stimulating and worthwhile form. The book is especially recommended for the layman who is confused by the secu- lar forces which are pressing upon him and who wishes to increase his understanding of the Christian's place in a non-Christian so- ciety. Each generation must struggle with this age-old problem. This book should help the average person find the right solution for our time and place in history. — *Reviewed by Edward W. Bauman, Jr.*

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PERSONS

The Rev. Frank L. Pizzuto, pastor of the Italian Methodist Church of Our Savior, South Boston, Mass., was the speaker at a special sunrise service on Easter morning at Castle Island. The service, held under the auspices of the South Boston Council of Churches, was attended by more than three hundred people.

Dr. William Neil McKie, organist and master of the choristers at Westminster Abbey, London, will give an organ recital on May 1st at 8:30 p.m. at Trinity Church, Copley Square, Boston. The public is invited, and tickets are not required. Dr. McKie directed the music and played for the wedding of Queen Elizabeth in 1947, for which he was made a member of the Royal Victorian Order.

The Rev. Judson D. Howard, minister of the Evangelical Church, Lancaster, Mass., and an assistant instructor in psychology at Boston University, has been appointed secretary of the Committee on Institutional Ministry of the Massachusetts Council of Churches, it was announced by Dr. Frank Jennings, executive secretary of the Council. His new work will include supervision of Protestant chaplains in state hospitals and institutions.

Mr. Clifton Fadiman, who will be a guest speaker at the Boston University School of Education book fair to be held Saturday, April 26th, from 9:00 a.m. to 4:00 p.m., in the University's Hayden Hall, 682 Commonwealth Avenue, will talk about current books he has enjoyed and participate in the discussion period during the afternoon session, featuring books for "the more mature reader." The morning session will emphasize "the young reader," with Virginia Lee Burton, Gloucester, Mass., author and illustrator, as the speaker.

One of Germany's outstanding churchmen, Dr. Friedrich Wunderlich, president of the Methodist Theological Seminary in Frankfurt, will receive an honorary Doctor of Divinity degree at DePauw University, May 14th. The announcement was made by Dr. Russell J. Humbert, president of the university, who will confer the degree at a special convocation in Gobin Memorial Church on the DePauw campus. According to Dr. Humbert, the degree will be not only a personal tribute to Dr. Wunderlich, but a "symbol of friendship between Indiana Methodism and Germany, and American Methodism and Germany."

Protesting against the granting of a liquor license to the local Amvet post, the Rev. George R. Akers, pastor of the Methodist churches of Newburyport and Byfield, Mass., spoke at a hearing on the issue at the Newburyport City Hall. Mr. Akers pointed out that the post was only a few feet from his church. The application for the license was rejected.

On their way to the General Conference in San Francisco, Mr. and Mrs. Howard W. Selby of West Newton, Mass., were honored at a fellowship supper at St. John's Methodist Church in Tucson, Arizona, on April 6th. The Selbys were visiting their son, Howard, who lives in Tucson.

Dickinson Honors W.S.C.S. Leader

Dr. Ethel W. Selby

Ethel Wagg Selby of West Newton, Mass. will be awarded the degree, Doctor of Humane Letters, by Dickinson College on May 1st, in connection with the Founders' Day observances at Carlisle, Penn.

Long active in the affairs of the community, of education and of The Methodist Church, Mrs. Selby's concept of service to humanity probably stems from the influence of the parsonage home of her parents, the Rev. and Mrs. Alfred Wagg. She was born in Hammonton, New Jersey. Her position on the administrative and executive committee of the foreign division of Methodism's Board of Missions and Church Extension places her at the center of the denomination's foreign missionary work throughout the world.

Mrs. Selby's leadership capacity was recognized early by her election to the presidency of the Women's Society of Trinity Methodist Church in Springfield, Mass., t years after her graduation from Dickins College in 1915. Always interested in sch and community affairs, she served as a rector of the Y.W.C.A., on the girl sc council, and as chairman of the Circle the Blind, during her Springfield residen in the early 1920's.

Living in New England since 1933, M Selby served as vice-president of the Ne England branch of the former Wome Foreign Missionary Society, from 1936 1940. She was elected secretary of Christi Social Relations of the Northeastern Jurisdi tion of the Women's Society of Christi Service of the Methodist Church in 194 A member of the denomination's Board Missions and Church Extension, she is se retary of the foreign department and chai man of the Latin-American committee the Women's Division of the Board, in a dition to her position on the administrativ and executive committee of the Foreign D vision of the Board.

Mrs. Selby is treasurer of the Women Council of Boston University and a mem ber of the Newtonville, Mass. Methodis Church. She is in great demand as a speak er and counsellor to women's organization of the Church. Her husband, Howard W Selby, is a trustee of Dickinson College an chairman of the executive committee of th Board of Trustees of Boston University There are two sons in the Selby family Howard W. Selby, Jr. of Tucson, Arizona is president and owner of Selby Motors, an John H. Selby of Boston is a general surgeo and specialist in the surgery of the chest.

Bishop Corson Elected

San Francisco — Bishop Fred Pierce Co son, of Philadelphia, was elected presider of the Council of Bishops of The Methodis Church in a session held prior to the oper ing of the denomination's quadrennial Ge eral Conference, April 23rd. Elected to th episcopacy in 1944 from the presidency Dickinson College, Carlisle, Penna., this the first time that a bishop of but eight yea tenure has held this top office.

Other officers elected were Bishop Willia C. Martin, vice president, of Dallas, Texa Bishop G. Bromley Oxnam, secretary, New York, N. Y.; and to serve with t three officers on the executive committ were Bishop Willis J. King, of Monrovi Liberia, West Africa; and Bishop Costen Harrell, of Charlotte, N. C.

Bishop Corson is also president of the ge eral Board of Education of The Methodi Church. Early in March he presided at t dedication of its new $1,100,000 headquarte building in Nashville, Tenn. Recently was elected chairman of the board of truste of Temple University, Philadelphia. Ten i stitutions have conferred honorary docto

upon him, including divinity, laws, let-
, humanities and sacred theology.
among Bishop Corson's several books is
on "Free Masonry and the Framing of
Constitution." Since his election, the
hop has supervised the Philadelphia Area
The Methodist Church.

The Deaconess Aid Society of New Eng-
d will celebrate its fiftieth anniversary on
esday, May 6th, at St. James Methodist
urch, Stoneham, Mass., with sessions at
30 a.m. and 1:45 p.m. Luncheon will
served at 12:30. Reservations must be
de by April 25th to Mrs. J. Carroll Tuck-
17 Butler Avenue, Stoneham. Donations
be accepted for the hospital fund. "Open
use" will be held at the Concord Home
May 10th, from 2 to 4 p.m.

The Young Adult Fellowship Rally of the
v Hampshire Conference will be held at
Methodist Church in Plymouth, N. H.,
April 27th.

e Woman's Society

Louise Richardson

The four districts of the New England
ference Woman's Society of Christian
vice have arranged for their spring meet-
s, which include a reservation luncheon,
ual reports and informative and inspira-
al addresses.

The women of the Worcester District will
t Wednesday, May 7th, at St. Paul's
urch, Lowell, with sessions at ten-thirty
one-thirty. In addition to the reports,
re will be a presentation of goals for
2-1956, and solos by Mrs. Amy French
er. In the afternoon, Mr. and Mrs. Leon-
Hartwig will tell of their recent ex-
ences in Africa, where they served as
sionaries. This talk will be illustrated.
vice-president, Mrs. Franklin Foster, and
president, Mrs. Shaw Taylor, will preside.

The women of the Springfield District met
il 22nd at the White Church in Chico-
Falls, with sessions both morning and
rnoon. Mrs. F. Nelson Bridgham, Con-
nce president, and Mrs. Charles Mac-
rson, chairman of the Cooper Commun-
building project, spoke on Cooper Com-
nity Center; and Mrs. Harvey L. Pol-
us gave information on Rolling Ridge.
speaker of the afternoon was Dr. Charles
McConnell, professor at Boston Univer-
School of Theology. Mrs. Edgar Red-
, wife of the pastor of the church in
copee, was soloist, and Mrs. Roger Wol-
, district president, presided.

The Lynn District women will meet April
in First Church, Everett. At the morn-
session at ten o'clock a report of the
nt Jurisdiction meeting in Scranton, Pa.,
be given, and Mrs. Joseph Davison, the
Conference parliamentarian, will speak on "Parliamentary Law Can Be Fun." In the afternoon, Mrs. Walter Wynn, home on furlough from Africa, will speak on "Africa: A Challenge to Christianity." Mrs. Ebert Holt is district president.

The women of the Boston District will meet on April 24th, in Immanuel Church, Waltham, for a dinner meeting at 6:30 p.m. Mrs. William Kennedy, secretary of the status of women, who was a delegate to the Northeastern Jurisdiction last month, will give the highlights of the program, and Welthy Honsinger Fisher, whose knowledge of women's work throughout the world is unsurpassed, will be the inspirational speaker. Mrs. Roy I. MacArthur, district president, will preside.

White Girl At Bennett

Bennett College's first "full time" white student, Helen Keen of Tiffin, Ohio, is shown with two of her new friends, Miss Mae Squires of Georgetown, S. C., on the left, and Miss Mary Ensley of Birmingham, Ala., her roommate, on the right. Miss Keen, 18, has been enrolled for the second semester, as part of an exchange student program sponsored by the Evangelical Church.

To Hold "Youth Night"

"Christ above All" will be the theme of "Youth Night" April 25th during the worldwide General Conference of the Methodist Church, convened April 23rd in San Francisco. The "Youth Night" observance will feature a musical drama, headed by choirs of Trinity Methodist Church, San Francisco, and the College of the Pacific, Stockton, climaxed by an address by Bishop Richard C. Raines, Indianapolis, Ind.

Three national youth leaders of the church will summarize current objectives and needs — Jameson Jones, Lexington, Ky., president of the National Conference of Methodist Youth; the Rev. H. D. Bollinger, Nashville, Tenn., director of the Department of College

EVENTS

and University Religious Life, Methodist Board of Education, and the Rev. Harold W. Ewing, also of Nashville, director of youth work for the board.

"Young Adult Stewardship" will be the theme of the spring fellowship rally of the Worcester District young adults, to be held Sunday, April 27th, at the Methodist Church of Southbridge, Mass.

The Norwich District Woman's Society of Christian Service spring meeting will be held in Trinity Methodist Church, Norwich, Conn., April 24th.

Easter At Rolling Ridge

Easter morning saw two early morning services at Rolling Ridge, the Methodist Conference Center at North Andover, Mass.

The local Methodist church held a sunrise service at five a.m., followed by a breakfast at six o'clock. At six thirty three hundred people gathered on the lawn for an early morning service followed by breakfast at seven thirty. Over two hundred people were served at the two breakfasts. The second service was under the auspices of the youth council of the Greater Lawrence Council of Churches.

The Rev. Robert Drew of the Methodist church, Methuen, spoke at the first service. The message at the second service was delivered by the Rev. Donald McAnich, pastor of St. Paul's Methodist church in Lawrence, Massachusetts.

N.E.M.S.M. Conference

The New England Methodist Student Movement will hold its spring conference in St. Mark's Church, Brookline, Mass., from April 25th through the 27th. The theme of the conference will be "The Challenge of the Spiritual Life," with Mr. John Copp of the department of psychology of religion of Boston University as principal speaker.

Interest groups will include sessions on conscientious objectors, prison reform, and the General Conference. Election of regional officers will take place on Saturday afternoon, and the evening program will include a banquet and a folk-dance festival.

The family life conference for the Columbia (New York) sub-district met on April 20th at the Methodist Church in Hillsdale, N. Y., with a program of covered-dish supper, worship service, discussion groups, and motion picture on "The Family Next Door."

This We Can Do

JOHN FRAZEN

It is a most common experience to hear people say: "Well, that is all very true; but after all, what can we do about it?" This feeling of impotence is expressed relative to the political world more than others. In light of this, I affirm that there are at least four things we, as members of the Christian fellowship, can do as we approach the forthcoming presidential election.

We can, first of all, confront ourselves with searching questions. We should ask, knowing as we do, that the next person elected to the office of the presidency, will be instrumental in taking this war-weary world on the road to enduring peace, who then — without consideration of party — is the man who will devote all his efforts in guiding a weary humanity toward coming better days?

The answer to such a question, of course, involves us in the discipline of honest evaluations. No laziness will suffice. No evading of the truth will permit us the right of anticipating good results. Forums must be established confronting the issues. These should aim at unfolding the core of truth and not merely afford us the inner solace of strengthening our own prejudices. Truth and potential solutions should be the objectives of such quests for certainty! Always the welfare of the whole world must be considered, since the day is gone that we can isolate our interest from that of others.

In the second place, we can present each potential candidate with a searching list of questions. What, for example, is the candidate's judgment upon peacetime military conscription? Will he devote genuine effort and leadership in removing from our national life the detriment of inflation?

Will he foster integrity in all offices of the government by his refusal to countenance expedients in public affairs? Will he be giving determined leadership in breaking down racial barriers and hasten the day when all our people shall have equal opportunities to grow to their full height unhindered by the terror of oppression at the hand of so called superior people? Will he act in good faith in dealing with other nations, and trust them until valid reasons appear making such trust impossible? Will he endeavor to rise to the opportunity of selling other people of other lands, not America's might or wealth, but her understanding, good will and eagerness for service without holding a club of fear over their heads? There are, of course, many more and equally important questions. Let these suffice in indicating the direction of possible action.

Again, we can start a campaign in our churches to get every person who is entitled to vote to promise that he will make use of this high privilege. It should be a matter of deep concern to every minister, without becoming involved in individual differences of opinion, to challenge his people to become participants in this most crucial election in the history of the world. This we can do. In fact we are not at liberty to stand aloof. Our very best thought, our deepest concern, the integrity of citizenship should be and must be expressed next November.

Finally, we can resolve that no matter how many efforts at confusing the public will be made, we will hold to the issues, and demand sharp and reasoned answers to the demands, the actual demands, before us. Moreover, we shall not become partners to lowly methods or schemes. We must not be immature at a time which calls for maturity of thought and action. We can and must keep the campaign on high and responsible levels, lest we should find ourselves having sold the future short for our lack of vision and integrity.

These things we can do. In truth we have no choice in the light of our Christian affirmations about life at its best.

Circuit Riders Et Al

(Continued from Page 3)

Methodist Reds. His campaign was in part successful, and he established the Methodist League against communism, fascism, and unpatriotic pacifism to continue the witchhunt.

Smith's current campaign is aimed in three directions. He is circulating the 1950 edition of his 200-page volume, *Moscow over Methodism.* He is preferring charges against certain "subversive" bishops, notably G. Bromley Oxnam. Finally, he is attempting to organize the Society for the Reforms of Methodism, to be officially created "about January of 1953."

We may know much more about the politics and temperament of American Methodists after General Conference. Fortunately, Methodism traditionally has been broad enough to absorb with ease the ultra-conservative fringe which fails to recognize the revolutionary character of the Christian message. In accord with a rising rightist sen ment across the country, however, the for of the old guard have arrived at San Fra cisco with a strong feeling of righteous m sion.

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P. S. Children Love It Here

Public Funds For Religious Schools

BOSTON — Opposition to the use of pub funds "either directly or indirectly" to nance religious schools was expressed in resolution adopted at a meeting of pub school officials. The resolution was one of series approved at the Eastern regional co vention of the American Association School Administrators. Similar action h previously been taken by regional meetin in Los Angeles, St. Louis, Mo., and Ric mond, Va.

"We respect the rights of groups, includi religious denominations, to maintain the own schools," the resolution said, "so lon as such schools meet the educational, healt and safety standards defined by the states which they are located. We believe th these schools should be financed entirely b their supporters. We therefore oppose a efforts to devote public funds to suppo these schools either directly or indirectly

On A Wide Circuit

W. W. REID

Your Pastor's Salary

With living costs almost doubling in th last ten or a dozen years — and more tha doubling in food and clothing figures - the unorganized "white-collar" workers ha been especially hard pressed financially. An perhaps no group has been harder press than Christian ministers. Though, in f too many cases, their families have actual hungered, we have yet to hear of one goin on strike or actually abandoning those e trusted to his spiritual shepherding.

Perhaps each of us, laymen in local churc es, should look at the whole situation squar ly . . . and then see what we can do abo it each in his own parish. According to th Federal Reserve Board, the cost of living w "relatively stable" from 1930 to 1940. Wi costs at 100 per cent for this period, it w in succeeding years: 1941 — 105.2, and 19 — 185.6 per cent.

The above cost of living index, howev includes rent, which was not a variable ite to those to whom a parsonage is furnishe Most parsonage family expenditures we for food and clothing, and, in many cas for education. The Department of Lab notes that in December 1951, the cost of fo (as against the 1935-40 average of 100) w 232.2; and of clothing, 206.8. We all kn that college costs have more than doubl during the period.

Using only the total cost of living figure

ederal Reserve Board (which is lower actual costs to ministers), we arrive at onsideration: a salary that seemed ade- in 1940 at $2,000, should have grown 51 to $3,712; at $4,000 in 1940, to $7,424 51; and a $6,000 salary of 1940 should grown to $11,136 by 1951!

at are you doing about this in your h?

Survey

ave read the report of the Survey Com- on. I also read the summaries, the edi- s, and most of the articles about that appearing both in ZIONS HERALD and e *Christian Advocate*. I have just read e material on the Survey Commission t in the March 27th issue of *The Ad-*, including the results of the "straw " and the editorial comment thereon. *Advocate* editor looks at the straw , but quite evidently discounts that bal- he results of 1,127 votes) in favor of church-wide correspondence and con- with ministers and lay people." It re- s me of a Republican candidate for the lential nomination who, after being ly beaten in a primary election, declared e was encouraged by the size of the and the way his friends interpreted it! editor of the *Advocate* declares that Methodist Church is not ready to make ision," even while he is reporting a of 3 to 1 in favor of the proposed Co- ating Council; more than 2 to 1 in favor Department of Cultivation and Publica- 5 and one-half to 1 for one monthly zine for pastors, instead of three or rom the separate boards; 6 and one-half in favor of one monthly promotional al; and a vote of 5 and one-half to 1 miting the number of general boards hich a bishop may serve.

course, the editor of the *Advocate* must qually suspicious of the value of that 1 majority in favor of keeping the *cate* as a weekly — or rather, against ing the *Advocate* with a monthly h magazine!

truth is that The Methodist Church nade a decision. There is overwhelm- entiment for action! After spending t a quarter of a million dollars for that y, it will be ridiculous for the General rence to throw that report back to the nission without definite action on cer- quite feasible recommendations for we now know there is wide-spread ap- l. Here are some steps the General rence ought to take, to implement some most important and practical recom- ations of the Survey Commission:

Establish the Department of Cultiva- nd Publication, and adopt the proposals ne monthly pastor's journal, and one hly promotional magazine. Even as the present boards are organized, they could channel their cultivation and publicity material through these two publications.

2. Overseas relief could be placed under the supervision of the Board of Missions and Church Extension, even if we do not revise the board set-up or name it "the Board of World Missions." The present "Committee on Overseas Relief" is a relic of war-time action, and its current function should now pass to the Board of Missions. Incidentally, I wonder how many of our people realize that this present committee has 4 bishops among its 5 officers, and 5 more bishops in its membership?

4. The Co-ordinating Council could be established at this 1952 General Conference, even with some revision of the proposals concerning its authority. We could make a beginning here and perfect its function on the basis of experience. Certainly we need some group to have the oversight of certain board actions, especially when it comes to spending almost two million dollars for separate buildings in the same city to house different boards — without any General Conference sanction, and in the same quadrennium when the General Conference had a committee studying the question of establishing a general Methodist headquarters to house all boards of the church! But there is one thing the Co-ordinating Council should be authorized to do. That is to see to it that we are not required to observe any more than 52 "special" Sundays in the year.

4. There seems also to be a great majority in favor of establishing that proposed Board of Social and Economic Relations, and 1952 should see that done.

What of the rest? What of all the other debatable proposals in the Survey report? Surely there is some progress that can be made toward effective action?

One of the difficulties we face is the limit of time for the full discussion and study of so many proposals and the wise framing of legislation to implement the will of the General Conference. Some group must be charged with continuous study and possible revision of many of the proposals made by the Survey Commission. I note that some would favor the continuance of the same commission. I think not. The members of that Commission have done a magnificent job, and the Methodist Church owes them a great debt. They have clearly pointed up our failings and have shown us the way to improvement. Now let us have wider study and discussion of those parts of the report on which we find a greater measure of disagreement.

One more year should provide enough time and opportunity to overcome major difficulties and disagreements and prepare revised proposals. This revision should be widely distributed and discussed during the second year, getting the proposals down to Annual and District Conferences.

Then at the end of this second year, let the Jurisdictional Conferences be called into special session to further clarify, revise, adopt or reject the recommendations. The action of each Jurisdictional Conference, with whatever revisions or resolutions may be adopted pertinent to the report, would be reported back to the Commission, and on the basis of such reports from the Jurisdictional Conferences, the Commission would adjust or compromise and prepare the necessary recommendations and legislation for action by the General Conference of 1956.

By such a plan as this, we can work out an effective and satisfactory re-organization of the General Boards, perfect the organization and function of the Co-ordinating Council, remedy faults, reject unworkable plans, and finally arrive at some solution of our problems.

Reforms never start "at the top." The reforms we are now seeking in The Methodist Church were asked for by the delegates to the General Conference of 1944. By 1948 a good many Methodists were getting impatient. If nothing is achieved along this line by the General Conference of 1952, I am afraid some Methodists will be more than "impatient" — they may even get angry! If they do, something may happen in 1956 that we will not like.

But if the "straw ballot" taken by *The Christian Advocate*, with 1,127 returned, and apparently 847 of these from the laymen of the church, means anything at all, it means that unless some clever parliamentary work prevents it, something *will* be accomplished at San Francisco.

(Rev.) CHARLES PARKIN,
Superintendent, Portland District,
Maine Conference of The Methodist Church.

"It is sometimes said that people like us have broad interests. That flatters us. It would be more accurate to say that we have minds like vacuum cleaners."

* * * *

"Possibilities Unlimited,"
Daniel L. Morris,
Harper and Brothers, N. Y.

Cover Story

Methodists from all over the world have gathered in San Francisco for the quadrennial General Conference of The Methodist Church, which begins its two-week session today, April 23rd.

Shown on the cover is the great Civic Auditorium in San Francisco's famous civic center, where the General Conference is being held. The auditorium is one of a group of buildings in white stone, designed in classic Italian style, and surrounded by a landscaped plaza. Its three stone arches and wide doorways look out upon the public library and state building opposite.

To the left is the City Hall with its lofty dome. Nearby is the six-million-dollar War Memorial Opera House, where the United Nations was organized and where one of the evening programs will be presented.

The auditorium has a seating capacity of 10,000, and its arena is nearly 200 feet square. Erected by the Panama-Pacific International Exposition, the famous hall was presented to the municipality at its close.

Clergy Rule South Africa

CAPETOWN, South Africa — This country's Dutch Reformed Churches have been welded into a "political machine" to carry out racist, reactionary programs of the once-banned Afrikaner Broederbond, an independent Dutch Reformed leader charged.

Dr. D. J. Devos, a Dutch Reformed minister, told an overflow crowd in City Hall that 1,000 Predikants (clergymen) of the older churches had formed more than 1,000 "cells" in their respective parishes. These cells, he said, are dedicated to securing control by "influential Broederbonders" of church councils, synods, presbyteries and school boards as well as city councils and trade and industry groups.

Through them, Dr. Devos declared, the predikants carry out orders of the Broederbond's "twelve apostles" and "rule South Africa from behind the scenes, changing governments and cabinets at will." He said the Broederbond and its adherents were sworn to achieving a republic that would suppress all resistance and destroy the freedom of all races other than whites.

The Broederbond (union of brothers), formed in 1919, went underground in the early 30s after it had been denounced by the coalition government of Field Marshal Jan C. Smuts and Gen. J.B.M. Hertzog. Marshal Smuts, then prime minister, called it fascist and forbade civil servants to be members.

This ban was rescinded by prime minister Daniel F. Malan in 1948, when his nationalist party won the election and swept him into power. Dr. Malan and 60 of the 80 nationalist members of parliament are members of the Broederbond. New laws put through by the Malan government and virtually disenfranchising the country's overwhelming non-European majority were recently declared unconstitutional by the appeals court. Dr. Malan has refused to accept the verdict.

Bishops Commend Chaplains

Three Methodist bishops, recently returned from world travel, have commended Methodist chaplains in glowing terms. In a recent statement, Bishop Arthur J. Moore, President of the Council of Bishops, said:

"In connection with my other duties, it has been my privilege to spend considerable time in conference with our chaplains, who are with our men in the armed services. These chaplains richly deserve an increasing place in our appreciation. They risk their lives to be with our sons and fathers who fight and die to preserve freedom. In Korea recently, I spent much of one entire day with thirty-one Methodist chaplains who had been pulled back from the front lines for this conference. Already some chaplains have died alongside our men on those fiery mountainsides, and others will. In hospitals with the wounded, or in training camps they carry on a ministry of courage and consolation. They help to keep our lads clean in life, strong in faith, and worthy of the loved ones back home."

Bishop Gerald C. Kennedy (Portland, Oregon Area) said: "On a recent journey around the world I was impressed by the outstanding work being done by our chaplains. I found them to be devoted ministers of Christ, doing one of the most difficult but important jobs which the Church gives to its ministers. They represent Methodism just as any Methodist minister represents it, and they must have the assurance of the loyal affection and support of their Church. The Methodist Commission on Chaplains is to be commended for its efficient and understanding administration of this part of our ministry."

Bishop Richard C. Raines (Indianapolis Area) also recently made a statement with emphasis for only the abler men to enter the chaplaincy: "I was particularly impressed with the quality of the men in places of leadership — their administrative capacity, their spiritual size and earnestness, their concern for the men, and for the civilians as well. I had the distinct conviction that work of the chaplain had been thou through in a more thorough and satisfac way than ever before; that the men k now what they were there for and were filling their mission; that the comman officers have increasing respect for the c lains and are making better use of them than at any time in my experience.

"I came back convinced that only the a men should go into the chaplaincy, for work there is of equal importance with ministry in the local church and of gre difficulty."

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River Yields Body Of Noted Methodist

WILMINGTON, Del. — The mysterious appearance of the Rev. Howard R. Colem superintendent of the Wilmington Distr Delaware Methodist Conference, was sol Friday, April 11th, when the noted cler man's body was washed ashore 150 ya from the Bridgeport, New Jersey ferry s from where his car plunged into the De ware River on Monday night, March 24t

Dr. Coleman's car had been hoisted fr the river a week before. When his bo was not found in the car, police direct boats traveling in the area to maintain constant search for the body.

The superintendent left his summer c tage in Blackwood, New Jersey about 6: p.m. on March 24th to hold a quarterly c ference at Chester, Pa., in Saint Dani Methodist Church. When he did not arr and did not return to his home the fam and his associate ministers became alarm

A truck driver, Herbert Stant, of Wilmi ton, reported to ferry officials that he thoug he saw a car plunge into the river after ferry on which he was riding had pulled few hundred yards from the slip. Howev this fact was not publicly known until following Thursday, when a group of cler men, conducting a search for the missi pastor, picked up the clue on inquiry at fe headquarters. From the outset, the minist were convinced that the "disappearing" was doubtless that of Dr. Coleman.

Hastening to make the ferry on a ra and foggy night, it is assumed that he fou too late that the ferry had just pulled and accidentally drove into the river. St declared also that he heard two cries "help."

Funeral services were held at Ezion M odist Church, Wilmington, Tuesday, A 15th. Superintendents L. S. Moore, D. L. out, R. B. Thompson, W. A. Harewood, acting Superintendent F. J. Handy officia Dr. Coleman is survived by his wife, t daughters and two sons, three sisters two brothers. He was 62.

n Area Calendar

on and New York Areas)

23-May 7 — General Conference, San ncisco, Calif.

24 — Boston District W. S. C. S. an- l meeting, Emmanuel Church, Wal- m, Mass.

25 — Lynn District W. S. C. S. annual eting, Everett, Mass.

25-26 — N. H. Conference M.Y.F. an- l convocation at Lancaster, N.H.

4 — Childhood Sunday.

4-11 — National Family Life Week.

7 — Worcester District W. S. C. S. an- l meeting, St. Paul's Church, Lowell, ss.

8 — Annual meeting of the American le Society, 450 Park Avenue, New York.

13 — Lynn District spring conference, st Methodist Church, Lynn, Mass.

14-15 — Annual meeting of N. H. Con- nce W.S.C.S., Lancaster, N.H.

14-18 — Maine Conference, First urch, Bangor, Maine.

18 — Rogation Sunday.

18 — Dartmouth Lake Sunapee Sub- trict M.Y.F. meeting at Enfield, N.H.

21-25 — New England Conference, sley Church, Worcester, Mass.

24 — Aldersgate Day.

24 — New England Conference W. S. S. annual meeting, Epworth Church, rcester, Mass.

28-June 1 — New Hampshire Confer- e, Claremont, N. H.

1 — Pentecost.

2 — Drew University Commencement.

4-8 — New England Southern Confer- e, Trinity Church, New Bedford, Mass.

8 — Methodist Student Day.

11-15 — Northeastern Jurisdictional nference, Harrisburg, Penna.

20-27 — N. H. Conference M.Y.F., an- l Institute, Geneva Point Camp, Win- esaukee, N.H.

ve "Nerves" Outside

ents should make a conscious effort not ng their fatigue and subsequent "nerves" heir home to bear upon their children's , Mrs. Harold C. Case told a parents' at the Brimmer and May School on ay, April 7th.

wife of the Boston University presi- declared that "We need to reassert the ies of the spirit that are the very an- s of the negatives of hate, revenge and oncern," in order to cope with the com- panorama of our world which is in- extricably tied in with family life. "When we can do this, we make the home both a workshop and a sanctuary helping to find solutions to today's problems," she said.

She emphasized that certain home problems must be examined in the light of skills resulting from new knowledge in social science and human relations. Five outstanding duties of parents, she said, were to help children see mistakes and problems as natural ingredients of life; to teach them methods of mediation in the presence of two or more viewpoints; to find true partnership with their parents; to become aware of social changes and of duties toward good home and family relationships; and the all-important place of an even, conversational tone within the home.

MORGAN MEMORIAL,

well known social service institution of Boston, wants to get in touch with deserving persons who are in need of **employment.** Especially needed are store clerks and truck drivers, but other work opportunities are available also.

This announcement is pointed particularly toward students, wives of students, and retired persons who want to supplement their social security payments by working part-time.

Referrals from ministers and placement officers are welcome. Inquiries may be directed to Miss Girard, or Mr. Cowan, (HA6-9670); or Morgan Memorial Free Employment Office, (85 Shawmut Ave.)

Pastor Of Wesley's Chapel In The States

The most famous Methodist church in the world is Wesley's Chapel, City Road, London, where John Wesley himself preached and ministered for over forty years. It is not merely an historical monument to its founder, but a continuing witness to the power of his message; for it is a living church, a place of pilgrimage where, Sunday by Sunday, Methodists of many nations gather for worship.

Many Methodists who have visited London will welcome the news that the pastor of Wesley's Chapel, the Rev. Ronald Vincent Spivey, will be in the United States in May and June, and will preach in many of our churches and lecture at a number of colleges and conferences during his American tour.

Pastor Ronald Spivey has had a distinguished career. Born in 1906, the son of a Methodist minister, he was educated at Elmfield School, York and Trinity College, Cambridge. There he graduated in English literature and modern history with honors. He received his theological training at Wesley House, Cambridge, with honors in the Cambridge theological tripos.

Quakers Plan Fight

PHILADELPHIA — A committee of Quakers, joining with a committee of the American Civil Liberties Union, will explore the possibility of court action to test the constitutionality of Pennsylvania's new loyalty oath that is compulsory for all public employees.

Legal action may center around one or more of three members of the Friends' Philadelphia yearly meetings who have been dismissed for refusing, on religious grounds, to sign the oath. The three are: Miss Helen H. Corson, of West Chester, fired from the Chester County Board of Public Assistance, where she had been employed since 1937; Eugene Leroy Mercer, Jr., son of the dean of physical education at the University of Pennsylvania, who was in his first year of teaching at the Millville, Pa., public school; and Paul W. Goulding, a teacher for nine years at Nazareth High School, near Bethlehem, Pa.

Miss Corson and young Mercer told a special yearly meeting committee to oppose loyalty oaths, that they would be glad to make themselves test cases. "Not because we want our jobs back," they both said. "But because we feel that while the words of the oath may be harmless, it is harmful in principle."

Several attorneys for the Civil Liberties Union said they would take the cases of any persons dismissed because of conscientious objections to the oath. The Friends' committee said that it would not of itself engage in any court action, but would give friendly support to such action.

Miscellaneous Advertisements

WANTED: Used pews in good condition. Must have straight backs and be of colonial design. Green Mountain Junior College, Poultney, Vermont.

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